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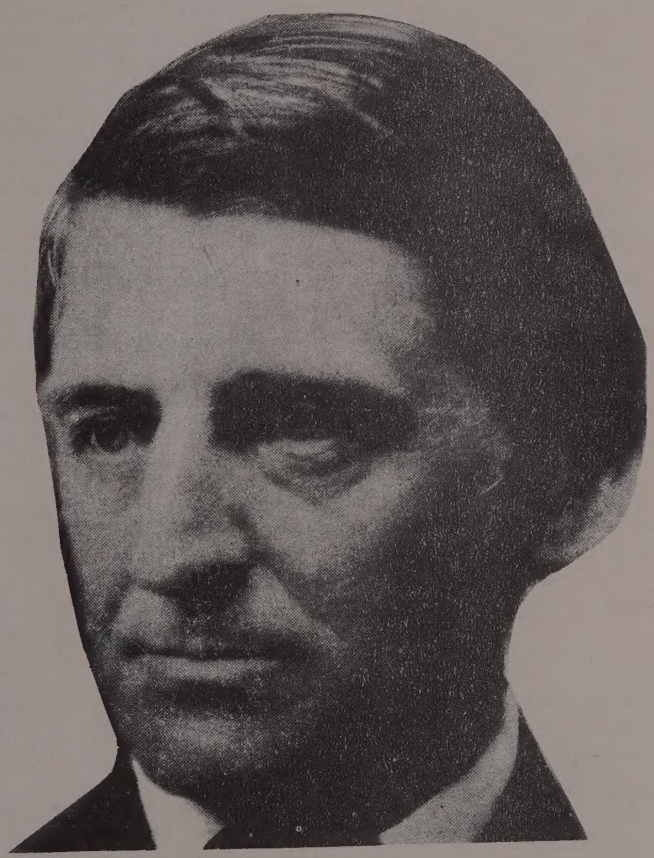

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NEW LIGHT ON HAWTHORNE'S REMOVAL FROM THE CUSTOMS HOUSE

By KENNETH WALTER CAMERON

The principal account of the Customs House upheaval in Hawthorne's life is an article written in 1917 by Winfield S. Nevins.[1] Quite recently, Prof. B. Bernard Cohen discovered and edited three somewhat incomplete copies of letters concerning Hawthorne written by Edward Everett—recorded in the Everett Letter Books in the Massachusetts Historical Society.[2] I have recently come upon two originals of these three among the Meredith Papers in the Historical Society of Pennsylvania, grouped with others that deal with Hawthorne's removal—two by Daniel Webster.[3] I list them here and shall edit them in chronological order. They constitute the "file" on Hawthorne kept by the Hon. William M. Meredith, Secretary of the Treasury, in Washington.

[1] Philadelphia, Pa., June 15, 1849, letter from an anonymous friend of Secretary Meredith's, enclosing a long clipping from the Philadelphia Evening Bulletin.

[2] Boston, Mass., June 20, 1849, letter from William Hickling Prescott to Daniel Webster. [This letter was transmitted by Webster to Meredith.]

[3] Washington, D.C., June 22, 1849, letter from Daniel Webster to William M. Meredith.

[4] Washington, D.C., June 23, 1849, letter from Daniel Webster to William M. Meredith.

[5] Cambridge, Mass., June 25, 1849, letter from Edward Everett to William M. Meredith.

[6] Cambridge, Mass., June 27, 1849, letter from Edward Everett to William M. Meredith.

An old & sincere friend of Hon W. M. Meredith begs his perusal of the enclosed, from this Ev'gs Bulletin.
The removal of Mr H. has injured us not a little down East.
Philad.a June 15. 1849

Hon. W. M. Meredith
Washington City

1 "Nathaniel Hawthorne's Removal from the Salem Custom House," The Essex Institute Historical Collections, LIII (April, 1917), pp. 97-132.
2 "Edward Everett and Hawthorne's Removal from the Salem Custom House," American Literature, XXVII, no. 2 (May, 1955), pp. 245-249.
3 I here acknowledge with thanks the kind permission of the Society to edit these manuscripts.

Hawthorne's Removal.

The removal of Hawthorne, to which we alluded yesterday, has created but one sentiment, and that of disapproval, among the independent and neutral press of the country. The Boston Transcript, which, though not a political paper, has whig tendencies, comes out boldly as follows

We don't care how much of an outcry our locofoco neighbors raise about the removal of Nathaniel Hawthorne from his humble post in the Custom House at Salem. It was very small business, to say the best of it. It was what Talleyrand would have called "something worse than a crime—a blunder." The high authorities at Washington should make amends for it at once by giving Hawthorne a better berth.

We heartily coincide with this. The more cry the opposition press raises, the better, in a case like this. The Whig cabinet has made a sad blunder in giving the Democrats such a handle.—It is not always that we have been able to coincide with the Washington Union, but we cordially agree with the ensuing remarks, made by that paper, on this subject:

We copied yesterday an article from the New York Mirror, the *original* Taylor paper, announcing the fact, and censuring in appropriate terms, of the removal of the gentleman whose name stands at the head of this article.—He held the humble office of surveyor of customs at Salem, Massachusetts, which he has been compelled to surrender to a man who has no claims upon his country or his party except unscrupulous partisan services. Mr. Hawthorne is an eminent scholar and writer, whose productions have adorned the literary annals of his country. The democratic party always cherished and honored such men.—Washington Irving, (a whig) Bancroft, and Paulding, (democrats) were appointed to high places of trust and honor under democratic administrations. Dr. Jackson, distinguished for his scientific attainments, and a decided whig, also received the favor and confidence of a democratic administration. Others might be named who have been in the same manner honored with the confidence of the government under democratic administrations. It can also be shown that the scientific enterprises of the country have also originated with and been sanctioned by democratic administrations. We need mention only the Coast Survey, the Exploring Expedition, and the Observatory.

The present administration, however, has not been wanting in patronage towards literary men. Squier, Hoffman, and others we might name, have received offices; but in all these cases the appointees have been Whigs, and some of them active politicians. We could have wished it had been otherwise. We could have wished that, in the whole country, no politician could have been found among our literary men. The true author writes and lives more for posterity, than for his own generation, and the less he mingles in the intrigues of the day, the less the nobleness and purity of his nature suffer. The mission of the writer is the loftiest entrusted to man. His business is to live above the prejudices of the time—to be in advance of his cotemporaries; and thus to improve and elevate humanity. He should keep his eye fixed on the angel overhead, and not stoop to rake in the muck under foot. Hawthorne is one of these glorious souls, and to see him cast out to earn his bread again, by that most torturing of all vocations, the rack and tear of the brain, awakens equal indignation and regret.

The true literary man, whose aims are high, and whose love for humanity is sincere, does more good, in his day and generation, than a hundred ordinary pulpits. In England and other countries such men are frequently supported by pensions; for their profession is one, that if properly followed, prevents the accumulation of a fortune, nay, frequently keeps the writer a beggar. But pensions are opposed to the spirit of our institutions. When, therefore, by the bestowal of the government patronage, a worthy man like Hawthorne can be saved from the pinch of poverty, and enabled to devote his leisure to literature, the patronage ought to be given, and, in the hands of those who could look beyond the present, would be so given. It is not our politicians, not even our statesmen, who are forming the minds of the next generation: it is the men who write the books, which millions will read, and whose influence millions will follow.

Posterity, however, will avenge Hawthorne, as it has avenged Burns. A century hence, the name of every man in the present cabinet, except that of Taylor himself, will be comparatively forgotten, while our children, and our children's children, will talk of Hawthorne as they now talk of Oliver Goldsmith.

Boston
June 20, 1849

My dear sir,

I have lately had my attention drawn to an affair, in which, I trust, you will take some interest as well as myself—my own not being founded on any personal acquaintance with the subject of it.

Mr Hawthorne has been recently removed from his place of survey of the port of Salem; but no successor has been named, and the administration, as I understand, have learnt some particulars which have led them to reconsider the subject, and may perhaps prevent any change, after all, being actually made in the office. I wish it may be so; for many respectable Whigs here do not see any good grounds for his removal.

Mr Hawthorne, I am assured, has not mixed himself up with political matters, and indeed has taken so little interest in them that it has been a subject of reproach to him from the more zealous of his party. In discharging the duties of his office, he has conducted himself, I am told, very acceptably to those who have been brought into contract [sic] with him. His private life is beyond reproach, and he has certainly done honor to the country by his writings, which, however, have not sufficed for the support of himself & his young family.

For these reasons, it was with much concern that some who best know the circumstance of the case, and in whose judgment I have great confidence, have witnessed his removal from office. It will, they say, bring odium on the government, and on our own party, as inconsistent with the liberal principles which have been avowed in reference to appointments, and hitherto pursued. And if the real state of the affair were understood at headquarters, I cannot think that the measure would be persisted in. Will you allow me, therefore, to request your interest in his behalf?

With great respect, I remain, my dear sir,

Sincerely Yours

W. H. Prescott

Hon Dan[l] Webster
&c. &c. &c

June 22 '49

My Dear Sir

The writer of this letter is quite a respectable & intelligent man, & good lawyer, & a good scholar. I do not altogether agree with him: but I think his letter should be filed away with others respecting the Salem appointments, till I return to Massachusetts, & write you thence——

I intend to see you tomorrow, to say a word about the Navigation Act of 1817, &c. &c.

Yrs truly

Dan[l] Webster

Honble Mr Meredith

Private Dan[l] Webster

Honble W[m]. M. Meredith

Sec. Treasury

Washington
June 23. 1849

My Dear Sir:

This letter is from Mr- Prescott, the Historian; a man, not more distinguished for learning & ability as a writer, than for amiable manners, generous affections, true friendship —in short,

"For every virtue under Heaven."

I hope you know him.

I suppose it will be best to leave Mr Hawthorne where he is, for the present.

I shall endeavor to see you for a moment, before I leave Washington.

Yrs very truly

Dan[l] Webster

Hon Mr. Meredith

— Private—

Cambridge 25 June 1849.

Dear Sir,

I have been requested by a political & personal friend to make a statement to you, on the subject of the removal of Mr Hawthorne from a subordinate place in the Custom-house at Salem. Mr Hawthorne must be well-known to you by reputation as a very popular writer. His private character I understand to be exemplary. His removal has excited a good deal of sympathy, and is I think generally regretted by the friends of the Administration in this quarter.

I have no personal knowledge of Mr Hawthorne. I do not understand that his removal has taken place in consequence of misconduct or neglect in the performance of his duties; nor is it— I believe—alleged, that he has been an active partisan.—

I cannot personally feel much sympathy for gentlemen like Mr Hawthorne, —men of education & letters,—who think proper to attach themselves to the radical party. Individually I think that neither he nor his friends have any right to complain of his removal. At the same time, I am persuaded, looking to the interest of the Administration that it was an ill-advised step, and one that it would be better (if not too) late to retrace.— Too much care, as I conceive cannot be taken by the Administration, in making removals and appointments, to ascertain the opinions of its disinterested friends in the region where the Appointment takes place. —The Representations of active partisans and Candidates are not always to be trusted.—

I remain, Dear Sir, very respectfully

Your obedient Servant,

Edward Everett.

Hon. W. M. Meredith

(Private)

Cambridge 27 June 1849

Dear Sir,

I addressed a letter to you the other day on the subject of the removal of Mr Hawthorne, from the place occupied by him in the Salem-Custom-house. I was led to do so, in consequence of the assurances given me by a most respected political & personal friend, confirmed by Mr Hawthorne's published assertion, that he had borne no active part in party politics. I was yesterday informed, upon authority which I cannot distrust, that Mr Hawthorne has been, while in office, the agent of party measures of the most objectionable character; acting perhaps rather as the instrument of others than from his own impulses, but in such a manner as to destroy all claim to the plea of neutrality.— Such being the case I request permission to withdraw my former letter.

I remain, Dear Sir, with great respect,

faithfully Yours,

Edward Everett.

Hon. W. M. Meredith

The following clipping from the Daily Journal and Courier of Lowell, Massachusetts, Saturday, June 16, 1849, page 2, column 4, though not a part of the Meredith Papers, is pertinent:

MR HAWTHORNE. A writer in the Atlas, in allusion to the statement that Mr Hawthorne, recently removed from a post in the Custom House at Salem, was not a partisan, has the following. We should judge from this that he was quite an active politician.

"By a reference to the files of the Salem Advertiser, the Locofoco organ in Salem, Mr Surveyor Hawthorne's name appears as delegate to the Loco State Convention, which last year nominated Caleb Cushing for Governor; and by the same paper, which in such matters is unquestionable authority, Mr Surveyor Hawthorne has been a member of the Locofoco Town Committee of Salem, from 1846 till near the close of 1848. This Loco Town Committee, be it known, was particularly active, and peculiarly virulent in advocating the election of Gen. Cass. It is further presumed that neither Mr Hawthorne or his friends will deny that he has been a contributor to the columns of the Democratic Review, or the Locofoco newspaper in Salem--to say nothing of walking in Locofoco torchlight processions! Of Mr Hawthorne's impartial mode of exercising the duties of his office it is not necessary to make any comments.["]

WORDSWORTH AND BISHOP DOANE: NEW EVIDENCE

By KENNETH WALTER CAMERON

In 1942, I was able to throw considerable light on Wordsworth's friendship with the Rt. Rev. George Washington Doane, Anglican Bishop of New Jersey, and produced from Doane's now-rare Diocesan periodical (The Missionary) two ungathered Wordsworth letters.[1] In 1950, a three-page letter by Wordsworth to Bishop Doane, dated Rydal Mount, July 11, 1844, was offered for sale in New York. Its location is unknown to me, but the following brief passage in the bookseller's catalogue will indicate something of the contents:

> I have through life been a sad Procrastinator; and this disposition is more difficult to contend with.... You will be glad to hear that my Partner and I through God's blessings both continue to enjoy good health. She is on the point of entering her 75th year and I am several months advanced in mine....

New evidence of the Wordsworth-Doane relationship has just come to my attention in a letter written by Professor Henry Reed, of the University of Pennsylvania, Wordsworth's American editor.[3] In this manuscript, Reed quotes from a Wordsworth letter to him and from his reply. He mentions the New York Review, with which Doane was familiar. Doane had been prominently mentioned in it in 1839 in an article entitled "Devotional Poetry"[4] and again in 1841 in "The Church in England and in America Compared."[5] That periodical had, in the earlier year just mentioned, carried a seventy-page article on "Wordsworth"—a review of Henry Reed's American edition of The Complete Poetical Works of William Wordsworth (Philadelphia, 1837).[6] Reed's particular reference to the New York Review is to an article, "The United States and England,"[7] which seems to be important enough as background for partial reprinting here. Wordsworth's hitherto unpublished sonnet appears on pp. 416-417:

It was our intention, before closing this article, to have adverted to the ecclesiastical sympathies between Great Britain and the United States, and especially to the sympathy between the Church in England and the kindred Church in America; but this is a subject not to be disposed of in a few paragraphs, and our general inquiry has already proved too prolific in topics. That sympathy is developing itself in such a manner as to show, that in God's providence, it may prove a link — pure and strong — of fraternal feeling between the two nations, while at the same time it can give no dissatisfaction to any other denomination of Christians. The American Church has, both by its constitution and practice, been so harmonized with our popular political institutions, as to enjoy an unimpeachable American character, and therefore can, without suspicion, cherish an affection to that Church to which it was "indebted, under God, for its first foundation and a long continuance of nursing care and protection," (to borrow the language of the American Book of Common Prayer.) The postponement of American episcopacy till after the revolution, may be regarded now as a providential delay, for otherwise the difficulty would have been greatly increased of arranging that ecclesiastical independence, which became necessary with civil independence. The whole eighteenth century was a feeble era of the Anglican Church; its highest and holiest character had become too subordinate to its character as a mere establishment. The omission to consecrate bishops for the American colonies, was a piece of political craft; a matter of conciliation to the dissenting interest in Great Britain.* If, instead of the omission, any other consideration of mere state policy had prevailed, it would have been hardly possible to save the colonial episcopate from becoming an instrument of the civil government alone. This view of our Church history receives further confirmation, from the recollection that Dr. White, at the period of American independence, was a very rare example (in Pennsylvania he stood alone) of a clergyman of the Church of England in America, who was able to take a view of his ecclesiastical and civil duties large enough to see that there was no real conflict between them. The moderation as well as the staunch patriotism of that venerated man, contributed greatly, no doubt, to dispel all lingering prejudices against an American episcopate. There are, at the present day, signs of a deepening sympathy between the mother and the daughter Churches; it is a feeling, which cannot on either side be perverted to any ulterior purposes, and which may serve to chasten asperities springing from other and secular sources. A just and honorable friendship between the two nations may thus be imperceptibly cemented by sacred influences. A recent manifestation of this feeling has been given in the cordial British welcome of an American bishop visiting England, under somewhat novel circumstances, since the repeal of the disabling clause, respecting American clergy, in the act of parliament.

One consideration remains of this subject, which has, by its intrinsic interest, expanded under our hands. Great as is the difference between the political systems of Great Britain and the United States, a comprehensive and candid spirit will discover this all-important resemblance — that we two nations, more than any other on the face of the earth, kingdoms or republics, are charged with the guardianship of *constitutional freedom*, the only freedom which has been other than a curse to mankind — the union of liberty and law. This is the destiny of the Saxon race wherever it is gathered into political societies; this is the sacred trust committed

* See Bishop White's Memoirs of the Protestant Episcopal Church in the United States, p. 71, (second edition,) where he states, that "the forces of the different denominations of dissenters — with the exception of the people called Quakers — were concentrated in a committee in London, and that he was acquainted with a member of that committee in England in 1771 and 1772, and knew that he had free access to the ministry. The impression then received, was its being an object of government to avoid anything of a religious nature, which might set the dissenters in a political opposition. They had great influence in elections to parliament."

to both nations, the solemn duty resting upon us both, the thought of which causes the variations in our modes of government to sink almost into insignificance. The duty is to be discharged by England and America, in their appropriate forms of action, and the respective spaces of their dominion. The world is wide enough for us both; for England sending forth old British rights to the regions of her colonial empire, wherever the voice of the sea is heard; and America, spreading the same rights, expanded into republicanism, over the vast territories of the western continent. The sublime sense of duty should bring with it a spirit of mutual forbearance and consideration — mutual sympathy. It should chasten the temper of mutual crimination. It ought to teach England not to judge too harshly occasions of popular turbulence, remembering that the annals of at least a hundred years of her history, since the conquest, are red with the bloody records of civil war. England's illustrious living poet, the great philosophic and moral poet of our age, has taught that the love of freedom should not despond, because, from the infirmity of human nature, even genuine freedom may be abused, — that we may expect that "the flood of freedom will often be roused to a mood which spurns the check of salutary bands." This lesson of hope will be observed in some lines suggested by occurrences in our country — an unpublished sonnet of Mr. Wordsworth's, written about two years ago, which we are happy to have it in our power to make public by an appropriate introduction into this article. We need not comment upon it farther than by remarking how characteristic it is of the writer — how illustrative of the love which assuredly dwells in the heart of every truly great poet; first, there is the free utterance of a painful emotion, the solicitude that liberty may be degenerating here into licentiousness, and then the rallying from this depression by virtue of his wonted faithfulness and hopefulness:

COMPOSED ON READING AN ACCOUNT OF MISDOINGS IN PARTS OF THE UNITED STATES OF AMERICA.

Men of the western world! in fate's dark book,
Whence this opprobrious leaf of dire portent?
Think ye, your British ancestors forsook
Their narrow isle, for outrage provident?
Think ye, they fled restraints they ill could brook,
To give in their descendants freer vent
And wider range to passions turbulent,
To mutual tyranny a deadlier look?
"Nay," said a voice more soft than zephyr's breath,
"Dive through the stormy surface of the flood
To the great current flowing underneath;
Think on the countless springs of silent good;
So shall the truth be known and understood,
And thy grieved spirit brighten, strong in faith."

The sense of duty, of which we have spoken, should teach us, the young nation, standing too upon the vantage-ground, as we regard it, of our republican system, that it is magnanimous, that it is an impulse of filial piety to remember that, from the ancient days of Saxon Alfred, the battles of constitutional freedom have been fought on that little island, and that now the memory of more than a thousand years is the crown of glory covering the brow of Britain. Yes! for more than ten centuries, the tide of popular rights has been flowing onward, and no hand can stay the flood, but the hand of Him who bids the native love of freedom gush from the secret springs in the human heart. But it ill becomes any of us to hope that that flood may be suddenly lashed into the heavings of a tempestuous sea by the infuriate zeal of radicalism, or socialism, or chartism. The man who hopes so has studied the history of civic liberty to little purpose; such is not the help for the cause of human happiness. How could the work of many generations be given up to the rash hands of pride, and ignorance, and licentiousness, without the most fearful havoc! It would have been a grievous thing — grievous even to the descendants of the British race separated by the Atlantic, — if in any of the wars of Britain, her continental enemies had desecrated, by their hostile presence, a land venerable to all who use the English language, or live in the security of English law in any region of the earth, — a land venerable as the burial-place of Chaucer, and Spenser, and Shakspeare, and Milton; of Bacon and Newton; of Hampden, and Sidney, and Penn; of Chatham and Burke; of Hooker, and Baxter, and Leighton, and Berkley, and the long list of her illustrious divines; and venerable, too, as the land where the ashes of

Cranmer, and Ridley, and Latimer, and the noble army of martyrs in her Church, were strown. What American could have heard without sorrow, if the foot of the invader had profaned the ancient Abbey, where, for centuries, has been gathered the dust of heroes and poets, in whose fame we have a joint inheritance; — if the strange speech of a foreign soldiery had echoed within that cathedral, whose vast dome rises over the metropolis, as if silently proclaiming and preserving the fellowship between earth and sky;—or if the soldier's unsparing hand had assaulted the studious citadels of England's ancient universities! What an emotion would have been awakened in this country, if the enormities perpetrated by the French armies in the Peninsula, had been witnessed in Britain, the land of our fathers, — if, for instance, Massena's soldiery, who made havoc of the convents of Alcobaça and Batalha, mutilating and destroying the sacred things, and rifling the tombs in those ancient and venerable burial-places of the kings of Portugal, had burst, infuriated with an ancient and high-wrought national antipathy, into the solemn precincts of Westminster Abbey or St. Paul's! How much more lamentable would it be, if violence were done in the convulsions of popular and domestic violence, — if the British Church, planted perhaps by an apostle's hands, well nigh two thousand years ago, and the British constitution, a few centuries younger, were assailed by the reckless frenzy of revolution. The course of constitutional liberty has been slow, and laborious, and gradual, like the course of nature, for it has been controlled by the rule of Providence over the destinies of the human race. But if that course were precipitated, and the institutions of England suddenly driven from their ancient moorings, the powers of evil might rise to a dominion over the powers of good; and, when such imaginings come to our minds, we do not hesitate to echo, from the distant coast of our republic, the words of an eloquent living English divine, exclaiming — "What a ghastly crash would it be, sounding to the uttermost shore of the universe, if England, with her thousand crowns of glory, and with the Church of God in her heart, were to fall down into hell!" *

* "*The Victory of Faith*, and other Sermons," by JULIUS CHARLES HARE, (Cambridge, 1840,) an author, whom we hope in our next number to make our readers better acquainted with.

While the nation of England and our own endure, they have, in spite of a hundred differences, political and social, an unity in the solemn guardianship of constitutional freedom. They are ennobled by many of the same ancestral memories, associated by the same language and literature, and the same sympathies in the Church, and encouraged by the same hopes of civilization. Remembering how much there is in common, one paramount duty, which belongs to us both, should give us one heart, strong in the same hope and the same faith, expressed in language which we may share, that —

> " It is not to be thought of that the flood
> Of British freedom — which, to the open sea
> Of the world's praise, from dark antiquity
> Hath flowed, " with pomp of waters, unwithstood,"
> Roused though it be full often to a mood
> Which spurns the check of salutary bands —
> That this most famous stream in bogs and sands
> Should perish; and to evil and to good
> Be lost for ever. In our halls is hung
> Armory of the invincible knights of old:
> *We must be free or die, who speak the tongue*
> *That Shakspeare spake; the faith and morals hold*
> *Which Milton held. — In every thing we are sprung*
> *Of Earth's first blood, have titles manifold.*"*

Reed also mentions a Mrs. Macalester who, at the time of his writing, was critically ill. She was, doubtless, Ann Macalester (related to Charles), listed in M'Elroy's Philadelphia Directories as follows:

1841 Macalester, Ann 142 Mulberry
Macalester, Charles, stock and ex. bro., 77 Dock, home: 155 Walnut

1842 Macalester, Ann 142 Mulberry
Macalester, Charles, stock and ex. bro., 77 Dock, home: 155 Walnut and Greenhill

1843 Macalester, Ann 142 Mulberry
Macalester, Charles, stock and ex. bro., 70 Dock, home: 142 Mulberry

Philadelphia April 6. 1842.

My dear Bishop

I am glad to learn from your note from Morristown that you also will plead with the Sonnets Mr Wordsworth has sent us. The more I have considered them, the more I find the admiration of them growing upon me. This honour is peculiarly true not only of his sonnets generally, but of a large portion of his poetry - indeed of all that is sterling in poetry. His connection he has given to the main subject with the Puritans may perhaps be considered fortunate, inasmuch as it may be difficult for some of his New-England admirers to resist the precious lessons inculcated in the second sonnet.

I avail myself of the first day of a vacation to transcribe the passage in a former letter of Mr Wordsworth's which I mentioned to you. It is dated "Rydal Mount - Ambleside August 16. 1841," and is one of the letters entirely in his own hand-writing - for the most part Mrs Wordsworth or his daughter has been his amanuensis.

"I have lately had the pleasure of seeing both in London and at my own house the Bishop of New-Jersey. He is a man of no ordinary powers of mind and attainments, of warm feelings and sincere piety. Indeed I never saw a person of your country, which is remarkable for cordiality, whose manner was so thoroughly cordial. He had been greatly delighted with his reception in England and what he had seen of it both in art and nature. By the bye, I heard him preach an excellent sermon in London. I believe this privilege is of modern date. The Bishop has furnished me with his funeral sermon upon Bishop White, to assist me in fulfilling a request which you first made to me, viz that I would add a Sonnet to my ecclesiastical series, upon the union of the two episcopal Churches of England and America.

I will

I will endeavour to do so, when I have more leisure than at present, this being the season, when our beautiful region attracts many strangers, who take up much of my time."

Do not suppose that I am obtruding the other side of the correspondence as having any approximation to the interest of the passage I have just copied - but still it may not be wholly uninteresting to you to know that in answering that letter of Mr Wadsworth's I said - after again telling him how much at heart I had the proposed sonnet -

" I was glad to learn from your letter that Bishop Doane had chanced to make the same suggestion, because, as nothing had passed between him and me on the subject, his suggestion was an independent one, and therefore evidence of what I was anxious to assure you of - the value which would be attached to such a sonnet by a numerous class of your readers in this country. The funeral sermon which Bishop Doane left with you was one of the best of a large number of discourses delivered on the occasion of Bishop White's death. The summary of events in the Bishop's long life, and the portraiture of his character are done with excellent fidelity and discrimination. I have read over the Sermon again, since I learned that it was in your possession as the means of affording you the information needed for the sonnet, which has been solicited from you by two of your American friends. I can speak with some confidence of it, having had occasion to make myself well acquainted with Bishop White's public career, and in consequence of family relationship, having enjoyed intimate intercourse with him during the latter years of his life. &c &c "

I am very confident you will be greatly pleased with the beautiful utterance of Wordsworth's noble Christian charity the genuine magnanimity displayed towards our country, in the Sonnet of his in the New York Review which I believe I mentioned to you.

Very respectfully & truly
Yr
Henry Reed

Bishop Doane

P.S. I was grieved to hear this morning that our friend Mrs Macalester was still considered as in a very critical state.

Mrs Rud, who has just come in, tells me you saw Mrs M. this morning - so that you have it in your power to judge of her danger.

This afternoon some of her friends are very despondent tho' I believe no change has taken place since morning.

Philadelphia April 6, 1842.

My Dear Bishop

I am glad to learn from your note from Moorestown that you are so well pleased with the Sonnets M[r] Wordsworth has sent us. The more I have considered them, the more I find the admiration of them growing upon me. This however is peculiarly true not only of his sonnets generally, but of a large portion of his poetry—indeed of all that is sterling in poetry. The connection he has given to the main subject with the Puritans may perhaps be considered fortunate, inasmuch as it may be difficult for some of his New-England admirers to resist the precious lesson inculcated in the second sonnet.

I avail myself of the first day of a vacation to transcribe the passage in a former letter of Mr Wordsworth's which I mentioned to you. It is dated 'Rydal Mount—Ambleside August 16, 1841,' and is one of the letters entirely in his own hand-writing—for the most part Mrs Wordsworth or his daughter has been his amanuensis.

"I have lately had the pleasure of seeing both in London and at my own house the Bishop of New-Jersey. He is a man of no ordinary powers of mind and attainments, of warm feelings and sincere piety. Indeed I never saw a person of your country, which is remarkable for cordiality, whose manner was so thoroughly cordial. He had been greatly delighted with his reception in England and what he had seen of it both in art and nature. By the bye, I heard him preach an

excellent sermon in London. I believe this privilege is of modern date. The Bishop has furnished me with his funeral sermon upon Bishop White, to assist me in fulfilling a request which you first made to me, viz that I would add a sonnet to my ecclesiastical series, upon the union of the two episcopal Churches of England and America. I will endeavour to do so, when I have more leisure than at present, this being the season, when our beautiful region attracts many strangers, who take up much of my time."

Do not suppose that I am obtruding the other side of the correspondence as having any approximation to the interest of the passage I have just copied, but still it may not be wholly uninteresting to you to know that in answering that letter of Mr Wordsworth's I said—after again telling him how much at heart I had the proposed sonnet—

"I was glad to learn from your letter that Bishop Doane had chanced to make the same suggestion, because, as nothing had passed between him and me on the subject, his suggestion was an independent one, and therefore evidence of what I was anxious to assure you of—the value which would be attached to such a sonnet by a numerous class of your readers in this country. The funeral sermon which Bishop Doane left with you was one of the best of a large number of discourses delivered on the occasion of Bishop White's death. The summary of events in the Bishop's long life, and the portraiture of his character are done with excellent fidelity and discrimination. I have read over the Sermon again, since I learned that it was in your possession as the means of affording you the information needed for the sonnet, which has been solicited from you by two of your American friends. I can speak with some confidence of it, having had occasion to make myself well acquainted with Bishop White's public career, and in consequence of family relationship, having enjoyed intimate intercourse with him during the latter years of his life. &c &c."

I am very confident you will be greatly pleased with the beautiful utterance of Wordsworth's noble Christian charity—the genuine magnanimity displayed towards our country, in the sonnet of his in the New York Review which I believe I mentioned to you.

Very respectfully & truly

Yrs

Henry Reed

Bishop Doane

P.S. I was grieved to hear this morning that our friend Mrs Macalester was still considered as in a very critical state.

Mrs Reed, who has just come in, tells me you saw Mrs M. this morning—so that you have it in your power to judge of her danger.

This afternoon some of her friends are very desponding tho' I believe no change has taken place since morning.

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1 See Kenneth W. Cameron, "Wordsworth, Bishop Doane, and the Sonnets of the American Church," Historical Mag. of the Protestant Episcopal Church, XI (1942), pp. 83-91.
2 See Catalogue 146 (January, 1950) of the Carnegie Bookshop, 140 East 59th Street, New York 22: Item 543.
3 Owned by the Historical Society of Pennsylvania and edited here with permission.
4 See the New-York Review, V, no. 10 (Oct., 1839), pp. 348-366. It was a review of Keble's The Christian Year, which had been republished in Philadelphia in 1834. Bishop Doane had called the reviewer's attention to the poetry of the young American, William Croswell, and to that of Wordsworth.
5 See the New-York Review, VIII, no. 16 (Apr., 1841), pp. 258-357. This article provides excellent background for Wordsworth's Ecclesiastical Sonnets. Bishop Doane is mentioned in several footnotes. See esp. those on pages 350 and 355.
6 "Wordsworth," New-York Review, IV, no. 7 (Jan., 1839), pp. 1-70.
7 See New-York Review, X, no. 20 (April, 1842), pp. 375-419. (I reprint pages 414-419.)

CHARACTER COMPLEXITY IN HAWTHORNE'S "THE BIRTHMARK"

By THOMAS F. WALSH, JR.
Georgetown University.

At the end of Hawthorne's "The Birthmark" the omniscient author says of Aylmer, his main

character: "Yet, had Alymer reached a profounder wisdom, he need not thus have flung away the happiness which would have woven his mortal life of the selfsame texture with the celestial. The momentary circumstance was too strong for him; he failed to look beyond the shadowy scope of time, and, living once for all in eternity, to find the perfect future in the present."[1] The author's criticism is clear and concise, seemingly tying the tale up into such a neat little package that, as one critic notes, the "moral idea... seems to flake off from the tale, like the moral of the old fable."[2] Other critics have also been misled into relying too heavily on the author's direct statement. As a result, they have failed to understand the intricate relation between Aylmer's loves for his science and his wife, Georgiana, and to recognize the basic nobility of his character. Also, they have paid practically no attention to the character of Georgiana, one critic writing that she "is seen in the tale only as flawed beauty."[3] But far from being a static object of an experiment, she is a fully developed character, part of whose function it is to impress the reader with her husband's nobility. Therefore, because of the existing confusion it is necessary to examine fully the characters of Aylmer and Georgiana, and the fatally complicated relation of Aylmer's love for his wife and his love for his science.

Aylmer is generally described by critics as a man who fails to realize the limitations of human nature. He may also be described in terms of the tale's color imagery as a man who loses contact with reality by living too exclusively in the world of his imagination. We read of the "fantastic elegance" of the room he prepared for Georgiana, where he, "excluding the sunshine, which would have interfered with his chemical processes, had supplied its place with perfumed lamps, emitting flames of various hue, but all uniting in a soft, impurpled radiance" (II, 56). Aylmer has withdrawn into the richly colored light of his imagination, having excluded the sunshine of reality. The same imagery is used in "The Hall of Fantasy," wherein the "Visionary atmosphere" of the hall is typified by the "many colored radiance" caused by the light filtering through stained glass. The narrator of the piece feels a need to test the fantasies generated there by the "'white sunshine of actual life'" (II, 204). The sunshine in "The Birthmark" reveals the painful reality of the last scene: Aylmer, having drawn "aside the window and suffered the light of natural day to fall into the room," (II, 68) witnesses the death of his wife, the failure of his experiment.

But the danger in understanding Aylmer's character does not spring from defining his folly, but from accentuating it by ignoring his nobility; too many critics find him a sort of Ethan Brand, a godlike man whose mind gains such ascendancy over his heart that he destroys his beloved and damns himself.[4] To correct such a lopsided view it is necessary to examine the effect on him of his love for Georgiana.

George Woodberry completely misses the relation of Aylmer's love for Georgiana and his love for science when he writes that the latter is "the master passion from the beginning."[5] Hawthorne suggests an almost completely opposite view of that relation in his opening paragraph: "His love for his young wife might prove the stronger of the two; but it could only be by intertwining itself with his love of science, and uniting the strength of the latter to his own" (II, 47). The action of the tale shows that Aylmer's love for Georgiana <u>did</u>, in fact, prove stronger than his love for science. The tragic irony of "The Birthmark" is that Aylmer would not have beguiled himself into thinking that he could improve on nature if he had not fallen in love with such a woman as Georgiana. That love proves their undoing.

To show the fatal effect of Aylmer's love for Georgiana it is necessary to determine his character prior to marrying her, discoverable both from what the author tells us directly and from what Georgiana learns from his notebooks. The author tells us that Aylmer at an earlier period had given up his attempt to discover the secret of life "in unwilling recognition of the truth...that our great creative Mother, while she amuses us with apparently working in the broadest sunshine, is yet severely careful to keep her own secrets, and, in spite of her pretended openness, shows us nothing but results" (II, 54). When he finds Georgiana reading the record of his past achievements and failures, he warns her: "'Georgiana, there are pages in that volume which I can scarcely glance over and keep my senses. Take heed lest it prove as detrimental to you'" (II, 62). Thus, he had already trod a dangerous path, but before it could lead to madness, he had stopped, realizing his own limitations. Even the terrifying power that his extensive scientific knowledge gave him he did not intend to abuse, for he tells his wife that because an elixir vitae he was capable of concocting could prolong life interminably, "'it would produce a discord in Nature which all the world, and chiefly the quaffer of the immortal nostrum, would find cause to curse.'" He reassures her: "'I would not wrong either you or myself by working such inharmonious effects upon our lives'" (II, 58). Thus, Aylmer, prior to his mar-

riage, appears as a latter-day Prospero, as a man who had resisted the temptation to overreach himself and put his extensive powers to a diabolical use which would jar with the natural order.

But Aylmer, after he marries Georgiana, unlearns, without realizing it, what had taken him such pains to learn previously. What obscures his intellect is the nearly perfect beauty of his wife; the author tells us: "Had she been less beautiful...he might have felt his affection heightened by the prettiness of this mimic hand...but seeing her otherwise so perfect, he found this one defect grow more and more intolerable with every moment of their united lives" (II, 49-50). The man who had given up dangerous studies for fear of going mad now becomes completely obsessed by the birthmark until he is told by his wife: "'Remove it, remove it, whatever be the cost, or we shall both go mad!'" (II, 65). When first urged to remove it, he exclaims, "'I feel myself fully competent to render this dear cheek as faultless as its fellow; and then, most beloved, what will be my triumph when I shall have corrected what Nature left imperfect in her fairest work! Even Pygmalion, when his sculptured woman assumed life, felt not greater ecstasy than mine will be'" (II, 53). Aylmer would correct the imperfections of Nature, by creating, Pygmalion-like, a new woman; this project is hardly expected of a man who had learned that Nature permits us "on no account to make." Such has been the effect of his marriage to a nearly perfect woman that, in his desire to make her perfect, he is unable to realize the implications of his project, even with the volume of his past failures and their lesson open before him.

But the fact of Georgiana's near perfection does not fully account for Aylmer's character. It is necessary to explore the relationship between the couple from the time Aylmer becomes obsessed with the birthmark until Georgiana's death; then we will be able to appreciate his nobility as it is impressed upon his wife's consciousness.

Georgiana is so much in love with her husband that she forces the unpleasant subject of the birthmark into the open and urges Aylmer to use his scientific knowledge to remove it. It would be difficult to predict what would have happened if she had not taken the initiative, but, once she makes clear her confidence in his scientific skill and her courage to undergo experiment, he is most impressed with her: "'Georgiana, you have led me deeper than ever into the heart of science,'" (II, 53) which is followed by his optimistic remarks about correcting Nature's imperfections. This statement is most important because it emphasizes my contention that Aylmer's love for Georgiana is at the root of their tragedy, and because it marks the beginning of a vicious circle of mutual admiration that could only be broken by Georgiana's death.

It is then Georgiana's turn to appreciate her mate's character more fully than she had in the past. Alone in his laboratory, she scans his record of abortive attempts to aspire toward the infinite, the result being that she "reverenced Aylmer and loved him more profoundly than ever, but with a less entire dependence on his judgment than heretofore" (II, 61). Interestingly, she loves him, not because of his scientific successes, but because of the noble aspirations behind his failures. When Aylmer warns her away from the folio, she tells him that it has made her worship him more than ever, but she does not tell why. This compliment along with her singing refreshes the apprehensive Aylmer, who leaves "with a boyish exuberance of gayety." This scene reveals much about Georgiana's character. It has been Aylmer's purpose to "release her mind from the burden of actual things" by magical experiments and frequent visits. He has attempted to conduct her into his unreal world of the imagination, but she is kept in the world of reality by his notebooks, and, in spite of the fact that they offer her no hope in her present ordeal, it is she who must encourage him. Aylmer realizes even more fully the incredible extent of her selflessness when she insists on continuing the experiment despite the very real risk of death, the knowledge of which she has forced him to divulge to her (the second time that she has forced the truth out into the open). He tells her: "'I knew not the height and depth of your nature until now'" (II, 64). This realization of the extent of her moral perfection could only serve as a spur to attempting her physical perfection.

The spiral of impression and counter-impression continues, and again it is Georgiana's turn to marvel over her husband's character: "Her heart exulted...at his honorable love—so pure and lofty that it would accept nothing less than perfection nor miserably make itself contented with an earthlier nature than he had dreamed of'" (II, 65). Her desire to please him dispels completely her fear of death, and when she tells him she needs no proof of the efficacy of the potion he offers her, he is completely overcome with "fervid admiration:" "'Drink, then, thou lofty creature!... There is no taint of imperfection on thy spirit. Thy sensible frame, too, shall soon be perfect'" (II, 66). Even as she dies, her last words are filled with reassurance and admiration: "'My poor Aylmer...you have aimed

loftily; you have done nobly. Do not repent that with so high and pure a feeling, you have rejected the best that the world could offer'" (II, 69). Thus, the love of Aylmer and Georgiana proves fatal to each other: the more she appreciates the loftiness of his aspirations, the more willing she is to risk her life, and the more willing she becomes, the more is he convinced of her moral perfection and of the need to effect her physical perfection by the removal of the birthmark.

Thus far, I have shown that Aylmer's love for Georgiana, and not his love for science, is at the root of their tragedy. I have also explored the growing relationship between the two, which proves that Georgiana, far from being the subject matter for her husband's experimenting, is, if anything, a more fully developed character than Aylmer himself. This is partly because most of the action is presented from her point of view; it is through her consciousness that we see the richly decorated room prepared for her, learn of Aylmer's past failures, and see him working feverishly in his infernal laboratory. It now remains to show that by means of her exalted opinion of her husband, it is Georgiana's function to qualify the author's criticism of him—to emphasize his nobility in contrast to the author's emphasis on his folly.

Those critics who place too much emphasis on the author's explicit criticism of Aylmer either ignore Georgiana's last words or see in them an heroic attempt to save her misguided husband from pain.[6] Certainly such a gesture is in keeping with her character, but it must be assumed from other passages showing her growing appreciation of Aylmer's aspirations that she is convinced of his nobility. That her dying words are meant to influence the reader in Aylmer's favor seems clear when they are compared with an entry in Hawthorne's notebooks which reads: "A person to be the death of his love in trying to raise her to more than mortal perfection; yet this should be a comfort to him for having aimed so highly and holily" (IX, 210).[7] The author gives other indications in the tale that he drew from this entry. Just before the sentence in which Georgiana is described as exulting over Aylmer's honorable love which would accept nothing short of perfection the author tells us: "She considered the character of Aylmer, and did it completer justice than at any previous moment" (II, 65). Also, the wording of the author's final indictment of Aylmer indicates that he does not condemn the misguided scientist. He writes that Aylmer had not reached a "profounder wisdom." The use of the comparative seems to indicate that Aylmer had reached some degree of profundity. These passages clearly point out Georgiana's function. They are not meant to contradict the author's final statement or to prove that Georgiana's judgment of her husband is the profoundest that could be made. But when the reader appreciates Georgiana's role in the tale and the complicated relationship of Aylmer's love for her and for his science, he will realize that in "The Birthmark" Hawthorne has created two highly individualized characters, whose complexity and significance cannot be recognized merely by reading the author's "moral" at the end of the story.

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1 The Complete Works of Nathaniel Hawthorne, with introd. notes by George Parsons Lathrop, (Standard Library Ed.) Boston, 1883, II, 69. Subsequent references are to this text.

2 George E. Woodberry, Nathaniel Hawthorne, Boston, 1902, p. 147.

3 Hyatt H. Waggoner, Hawthorne, Cambridge, Mass., 1955, p. 113.

4 Randall Stewart, using Aylmer and Dr. Rappaccini to illustrate Hawthorne's warning of "the dangers of an exclusively scientific attitude toward life," writes that Aylmer is "full of pride of scientific achievement." (Nathaniel Hawthorne: A Biography, New Haven, 1948, pp. 248-249). R. B. Heilman ("Hawthorne's 'The Birthmark:' Science as Religion," S A Q, October, 1949, pp. 578-579) finds that his attitude toward evil makes him an earthly god. William Bysshe Stein (Hawthorne's Faust: A Study of the Devil Archetypes, Gainesville, Florida, 1953, pp. 91-92) sees Aylmer as a symbol of the ruthless nineteenth century, who sacrifices his soul to conquer nature. James E. Miller, Jr. ("Hawthorne and Melville: The Unpardonable Sin," P M L A, LXX, March, 1955, p. 92) finds that the pattern of his life follows that of Hawthorne's other lost souls who seek perfection but find eternal damnation instead. Some critics, however, have been more understanding of the ambitious scientist. Fogle (Hawthorne's Fiction: The Light and the Dark, Norman, Oklahoma, 1952, p. 187) finds that Aylmer "is punished least of [Hawthorne's intellectuals] because of his genuine idealism, which makes him almost a poet." Brooks and Warren (Understanding Fiction, N.Y., 1943, p. 104) emphasize the fact that he is not a monster, but hopes that his wife will share in his scientific triumph.

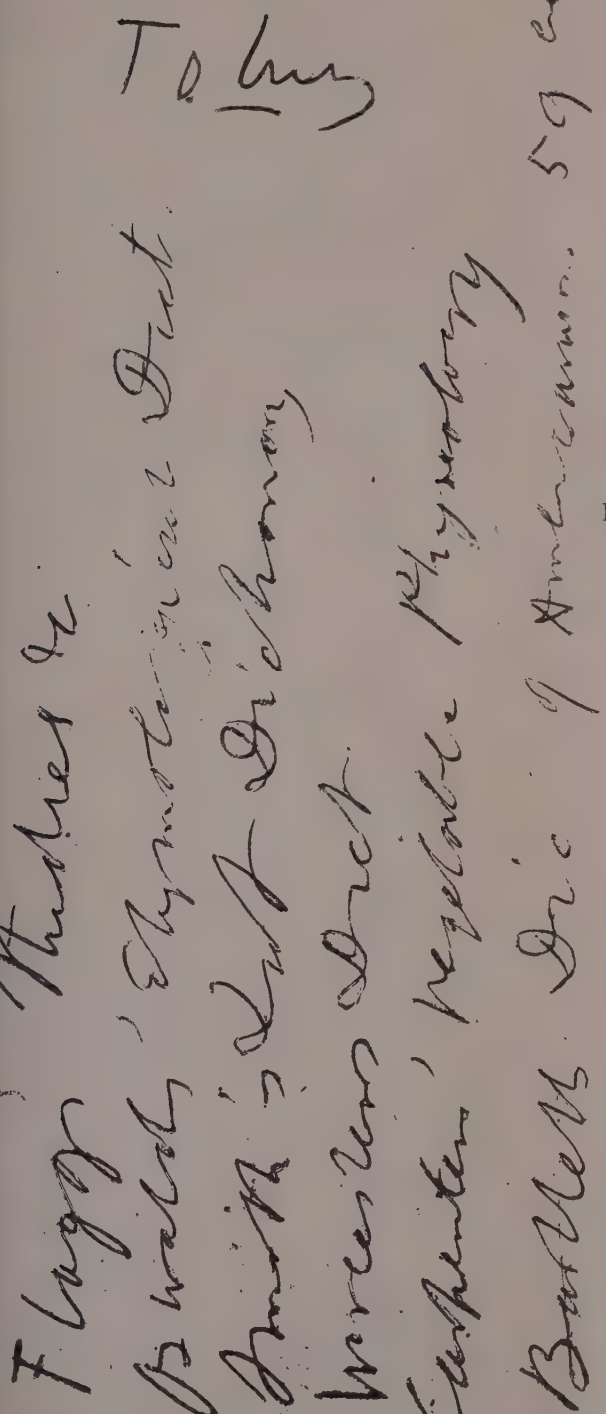
5 Op. cit., p. 147. Also, Randall Stewart writes that his "love for science triumphs over his love for his wife" (p. 249).

6 Stewart says that Georgiana "selflessly" helps Aylmer to justify the experiment, but her last words to not carry the author's meaning (p. 249); Heilman sees Georgiana as "less the innocent victim than the fascinated sharer in magic who conspires in her own doom" with "the man who would be god" (p. 582).

7 Austin Warren (Nathaniel Hawthorne, N.Y., 1934, p. 366) uses this entry to point out the "ambiguous, or bivalent" moral of the tale.

BOOKS THOREAU DESIRED TO PURCHASE IN 1859

By KENNETH WALTER CAMERON



Penciled on the rear flyleaf of Thoreau's manuscript Journal XXXIII (1858-1859), now in the Pierpont Morgan Library, are the notations enlarged on the left, edited here with permission:

Wilson Flagg: Studies in the Field and Forest, Boston, 1857.

John Oswald: An Etymological Dictionary of the English Language, (rev. & improved) Philadelphia, 1844. [In T's Library]

Sir William Smith: A Latin-English Dictionary, based upon the Works of Forcellini and Freund, London, 1855.

Joseph Emerson Worcester: Pronouncing, Explanatory, and Synonymous Dictionary, Boston, 1855; Boston, 1860.

William Benjamin Carpenter: Vegetable Physiology and Systematic Botany, ed. E. Lankester, London (Bohn) 1858.

John Russell Bartlett: Dictionary of Americanisms, (2nd ed.) Boston, 1859. [In T's Library]

EMERSON IN *THE NEW AMERICAN CYCLOPAEDIA*

By KENNETH WALTER CAMERON

It is not generally known that Edwin Percy Whipple (1819-1886), whose essays on Emerson were composed, doubtless, for the lyceum circuit in the 1860's, 1870's, and 1880's—published posthumously in 1887, contributed his first critique of R.W.E. to The New American Cyclopaedia before the Civil War began.[1] That early composition of the late 1850's deserves to be studied along with his maturer appraisals, the extant correspondence between the two men,[2] and the history of the lyceum in which they both participated. Emerson occupied considerable space in Whipple's American Literature and Other Papers (Boston, 1887): pages 59-68 in the introductory essay, pages 234-258 ("Emerson and Carlyle"), and pages 259-298 ("Emerson as a Poet"). In "Some Recollections of Ralph Waldo Emerson"—pages 119-154 of Recollections of Eminent Men: With Other Papers, Boston, 1887—he surveyed his personal dealings with the man of Concord, preserving priceless anecdotes and fresh impressions. The anonymous encyclopedia article is here, therefore, identified in order that it may be at last fully appreciated:

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1 The New American Cyclopaedia, ed. Geo. Ripley and Charles A. Dana, (16 vols.) N.Y. etc., 1858-1863, VII, pp. 127-129.

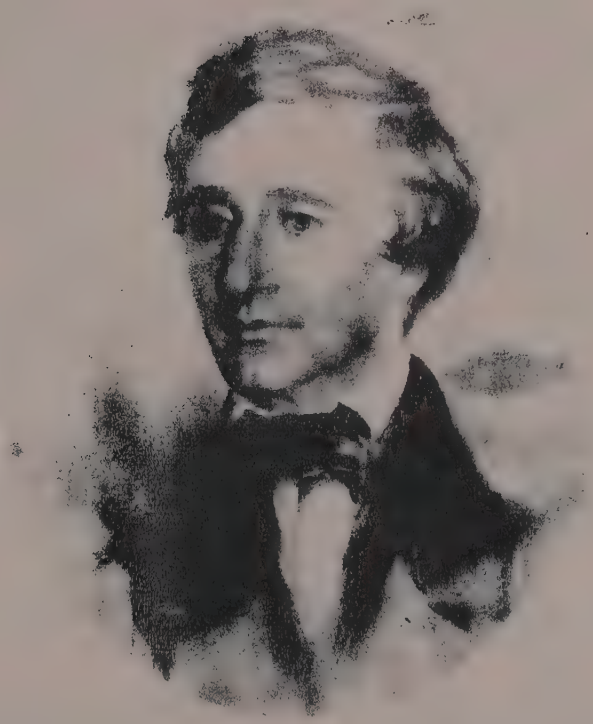
2 See the index of Emerson's Letters, ed. Ralph L. Rusk.

EMERSON, Ralph Waldo, an American poet and essayist, born in Boston, May 25, 1803. He is the son of the Rev. William Emerson, pastor of the 1st church in that city; in his 8th year, on the death of his father, he was sent to one of the public grammar schools, and was soon qualified to enter the Latin school. Here his first attempts in literary composition were made, consisting not merely of the ordinary exercises by which boys are drearily inducted into the mysteries of rhetoric, but of original poems recited at exhibitions of the school. In 1817 he entered Harvard college, and was graduated in August, 1821. He does not appear to have held a high rank in his class, though the records show that he twice received a Bowdoin prize for dissertations, and once a Boylston prize for declamation. He was also the poet of his class on "class day." While at the university he made more use of the library than is common among students, and when graduated was distinguished among his classmates for his knowledge of general literature. For 5 years after leaving college he was engaged in teaching school. In 1826 he was "approbated to preach" by the Middlesex association of ministers, but his health at this time failing, he spent the winter in South Carolina and Florida. In March, 1829, he was ordained as colleague of Henry Ware, at the 2d Unitarian church of Boston. He belongs to a clerical race. For 8 generations, reckoning back to his ancestor Peter Bulkley, one of the founders of Concord, Mass., there had always been a clergyman in the family, either on the paternal or maternal side. He was the 8th, in orderly succession, of this consecutive line of ministers. In Sept. 1830, he was married to Ellen Louisa Tucker of Boston, who died in Feb. 1831. In 1832 he asked and received a dismission from the 2d church, on account of differences of opinion between himself and the church, touching the Lord's supper. From this period we may date that impatience with fixed forms of belief, and that instinctive suspicion of every thing having the faintest appearance of limiting his intellectual freedom, which were afterward so conspicuous in his writings, and which have sometimes been carried so far as to give a dash of wilfulness and eccentricity to his most austerely honest thinking. In Dec. 1832, he sailed for Europe, where he remained nearly a year. On his return in the winter of 1833–'4 he began that career as a lecturer, in which he has since gained so much distinction, with a discourse before the Boston mechanics' institute, on the somewhat unpromising subject of "Water." Three others followed, two on Italy, descriptive of his recent tour in that country, and the last on the "Relation of Man to the Globe." In 1834 he delivered in Boston a series of biographical lectures on Michel Angelo, Milton, Luther, George Fox, and Edmund Burke, the first two of which were afterward published in the "North American Review." In this year also he read at Cambridge a poem before the Phi Beta Kappa society. In 1835 he fixed his residence at Concord, Mass., where he has since lived. In Sept. 1835, he married Lidian Jackson, daughter of Charles Jackson of Plymouth. During the winter he delivered in Boston a course of 10 lectures on English literature. These were followed, in 1836, by 12 lectures on the philosophy of history; in 1837, by 10 lectures on human culture; in 1838, by 10 lectures on human life; in 1839, by 10 lectures on the present age; in 1841, by 7 lectures on the times; and since that period he has delivered in Boston 5 or 6 courses of lectures, which are still among his unpublished writings. Of his printed works, a small volume entitled "Nature" (published in 1836), an oration before the Phi Beta Kappa society, with the general title of the "American Scholar" (1837), an address to the senior class of the Cambridge divinity school (1838), and the "Method of Nature" (1841), contained the most prominent peculiarities of his scheme of idealism, and by their freshness and depth of thought and compact beauty of expression, allured many readers into disciples. In 1840 the school of New England transcendentalists was sufficiently large to demand an organ; and a quarterly periodical, called the "Dial," was started, with Miss Margaret Fuller as editor, assisted by A. B. Alcott, William H. Channing, Mr. Emerson, Theodore Parker, George Ripley, and others. It was published for 4 years, and during the last 2 years of its existence it was under the editorship of Mr. Emerson. In 1841 the first series of his "Essays" was published. The author might proudly say of these, as Bacon said of his own, "that their matter could not be found in books." It is probable that they would have been at once widely welcomed as a positive addition to literature, had it not been for some startling paradoxes and audacious statements, which, while they were in direct conflict with the theological beliefs of the people, were supported neither by facts nor arguments, but rested on the simple testimony of the author's individual consciousness. In 1844 a second series of essays was published, evincing, as compared with the first, equal brevity

and beauty of expression. In 1846 he collected and published his poems. The next year he visited England for the purpose of fulfilling an engagement to deliver a series of lectures before a union of mechanics' institutes and other societies. In 1849 he collected in one volume his "Nature" and 9 lectures and college addresses, which had been previously issued in pamphlet form, or printed in the "Dial." In 1850, "Representative Men," a series of masterly mental portraits, with some of the features overcharged, was published. To the "Memoirs of Margaret Fuller Ossoli," which appeared in 1852, he contributed some admirable interpretative criticism. In 1856 he published "English Traits," a work in which he seizes and emphasizes the characteristics of the English mind and people. Mr. Emerson has also delivered many unpublished addresses on slavery, woman's rights, and other topics of public interest; and he has been one of the most prominent of the lecturers who address the lyceums of the country.—As a writer, Mr. Emerson is distinguished for a singular union of poetic imagination with practical acuteness. His vision takes a wide sweep in the realms of the ideal; but is no less firm and penetrating in the sphere of facts. His observations on society, on manners, on character, on institutions, are stamped with rare sagacity, indicating a familiar knowledge of the homely phases of life, which are seldom viewed in their poetical relations. One side of his wisdom is worldly wisdom. The brilliant transcendentalist is evidently a man not easy to be deceived in matters pertaining to the ordinary course of human affairs. His common sense shrewdness is vivified by a pervasive wit. With him, however, wit is not an end, but a means, and usually employed for the detection of pretence and impostures. Mr. Emerson's practical understanding is sometimes underrated from the fact that he never groups his thoughts by the methods of logic. He gives few reasons, even when he is most reasonable. He does not prove, but announces, aiming directly at the intelligence of his readers, without striving to extract a reluctant assent by force of argument. Insight, not reasoning, is his process. The bent of his mind is to ideal laws, which are perceived by the intuitive faculty, and are beyond the province of dialectics. Equally conspicuous is his tendency to embody ideas in the forms of imagination. No spiritual abstraction is so evanescent but he thus transforms it into a concrete reality. He seldom indulges in the expression of sentiment, and in his nature emotion seems to be less the product of the heart than of the brain. Mr. Emerson's style is in the nicest harmony with the character of his thought. It is condensed almost to abruptness. Occasionally he purchases compression at the expense of clearness, and his merits as a writer consist rather in the choice of words than in the connection of sentences, though his diction is vitalized by the presence of a powerful creative element. His thought dictates his word, stamps it with its own peculiar quality, and converts it from a fleeting sound into a solid fact. The singular beauty and intense life and significance of his language demonstrate that he has not only something to say, but knows exactly how to say it. Fluency, however, is out of the question in a style which combines such austere economy of words with the determination to load every word with vital meaning. But the great characteristic of Mr. Emerson's intellect is the perception and sentiment of beauty. So strong is this, that he accepts nothing in life that is morbid, uncomely, haggard, or ghastly. The fact that an opinion depresses, instead of invigorating, is with him a sufficient reason for its rejection. His observation, his wit, his reason, his imagination, his style, all obey the controlling sense of beauty, which is at the heart of his nature, and instinctively avoid the ugly and the base. Those portions of Mr. Emerson's writings which relate to philosophy and religion may be considered as fragmentary contributions to the "Philosophy of the Infinite." He has no system, and indeed system in his mind is associated with charlatanism. His largest generalization is "Existence." On this inscrutable theme, his conceptions vary with his moods and experience. Sometimes it seems to be man who parts with his personality in being united to God; sometimes it seems to be God who is impersonal, and who comes to personality only in man; and the real obscurity or vacillation of his metaphysical ideas is increased by the vivid and positive concrete forms in which they are successively clothed. Generally, the divine Being is felt or conceived as a life-imparting influence divinizing nature and man, and as identical with both. He adores the Spirit of God rather than God, the rays of the sun rather than the sun, and does not appear to give sufficient prominence to the obvious principle that the individuality of the Divine Nature, being an infinite individuality, may include infinite expansiveness and infinite variety of working in infinite self-consciousness; and that the appearance of impersonality comes from the conception of personality under finite human limitations.

THOREAU'S HARVARD TEXTBOOKS

By KENNETH WALTER CAMERON



The following pages constitute a visual survey of the books Thoreau studied at Harvard College or handled as a part of the wider undergraduate curriculum. They, their tables of contents, and their typical illustrations form a part of my forthcoming study of Thoreau's curriculum and his teachers—scheduled to appear within six or eight months.

In issuing this chapter in advance of complete publication, I should like to stimulate new studies in Thoreau's knowledge of modern languages, modern literatures and the sciences—and to supplement Professor Walter Harding's Thoreau's Library by listing editions of the textbooks unknown to him when that important volume was published in 1957. All my evidence will appear in the complete study.

Adam, Alexander:
Adam's Latin Grammar, ed. Benjamin A. Gould, Boston, 1825. [p. 21]

Adam, Alexander:
Roman Antiquities: or, An Account of the Manners and Customs.... N.Y., 1830. [p. 23]

Æschines and Demosthenes:
The Orations...on the Crown
Boston, 1829. [p. 25]

Bachi, Pietro:
A Comparative View of the Italian and Spanish Languages, Boston, 1832. [p. 26]

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Conversazione italiana
Cambridge & Boston, 1835. [p. 28]

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A Grammar of the Italian Language
Boston, 1829. [p. 28]

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Raccolta di Favole Morale
Boston, 1836. [p. 36]

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Scelta di Prose italiane
Cambridge, Mass., 1828. [p. 38]

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Teatro Scelto Italiano
Cambrigia, 1829. [p. 39]

Bokum, Hermann:
An Introduction to the Study of the German Language, Phila., 1832. [p. 41]

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A Public Lecture on the German Language
Boston, 1836. [p. 41]

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Translations in Poetry and Prose from Celebrated German Writers
Boston, 1831. [p. 43]

Butler, Joseph:
The Analogy of Religion
Cambridge & Boston, 1830. [p. 47]

Cadalso, Jose:
Cártas Marruécas y Poesías Seléctas
Boston, 1827. [p. 49]

Cicero, M. T.:
De Officiis, Libri Tres
Cantabrigiae, 1833. [p. 50]

Cleveland, Charles Dexter:
Compendium of Grecian Antiquities
(2nd ed.) Boston, 1831. [p. 51]

Farrar, John:
An Elementary Treatise on Astronomy
Cambridge, N.E., 1827. [p. 53]

Farrar, John:
An Elementary Treatise on Mechanics
Cambridge, N.E., 1825. [p. 55]

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Elements of Electricity, Magnetism and Electro-Magnetism, Cambridge, 1826. [p. 63]

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An Experimental Treatise on Optics
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German Reader for Beginners
(2nd ed.) Boston, 1831. [p. 67]

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A Practical Grammar of the German Language
(3rd ed.) Boston, 1835. [p. 70]

Homerus.
The Iliad of Homer from the Text of Wolf
Boston, 1833. [p. 71]

Iriarte, Tomas de:
Fabulas literarias
Boston, 1833. [p. 81]

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Historiarum, libri primus etc.
Cantabrigiae, 1829. [p. 83]

Lowth, Robert:
A Short Introduction to English Grammar
(1st Am. ed.) Cambridge, 1811. [p. 83]

Rollin, Charles:
The Ancient History
(8 vols.) Boston, etc., 1805. [p. 84]

Rowbotham, John:
A Practical Grammar of the French Language
(2nd ed.) Boston, 1832. [p. 85]

Say, Jean Baptiste:
Catechism of Political Economy
Philadelphia, 1817. [p. 86]

Smellie, William:
The Philosophy of Natural History
(5th ed.) Boston, 1834. [p. 88]

Stewart, Dugald:
Elements of the Philosophy of the Human Mind
(2 vols.) Cambridge, 1833. [p. 93]

Story, Joseph:
Commentaries on the Constitution of the United States, (Abridged) Boston, 1833. [97]

Latin Department.
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ADAM'S

LATIN GRAMMAR,

WITH SOME IMPROVEMENTS,

AND THE

FOLLOWING ADDITIONS:

RULES FOR THE RIGHT PRONUNCIATION

OF THE

LATIN LANGUAGE;

A

METRICAL KEY TO THE ODES OF HORACE;

A

LIST OF LATIN AUTHORS

ARRANGED ACCORDING TO THE DIFFERENT AGES OF ROMAN LITERATURE;

TABLES,

SHOWING THE VALUE OF THE VARIOUS COINS, WEIGHTS, AND MEASURES,

USED AMONG THE ROMANS.

BY BENJAMIN A. GOULD,

MASTER OF THE PUBLIC LATIN-SCHOOL OF BOSTON.

It must be remembered, that if grammar be the first book put into the learner's hands, it should also be the last to leave them. *Prof. to Buttmann's Greek Gram.*

This Edition is adopted by the University at Cambridge, Mass. and is recommended to the use of those who are preparing for that Seminary.

BOSTON.

CUMMINGS, HILLIARD, & CO.--WASHINGTON-STREET.

1825.

Surault, François Marie Joseph:
Conversational French Exercises
Boston, 1836. [p. 100]

Surault, François Marie Joseph:
An Easy Grammar of the French Language
Cambridge & Boston, 1835. [p. 102]

Surault, François Marie Joseph:
French Fables
Cambridge, Mass., 1834. [p. 102]

Surault, François Marie Joseph:
French Questions on Sir Walter Scott's Tales, Cambridge, 1834. [p. 104]

Whately, Richard:
Elements of Rhetoric
Cambridge, Mass., 1834. [p. 106]

Woodhouselee, Alexander Fraser TYTLER:
Elements of General History
Concord, N.H., [1824]. [p. 108]

Zumpt, Karl Gottlob:
A Grammar of the Latin Language
(2nd Am. ed.) N.Y., 1831. [p. 111]

most every thing that is necessary for the student at school or at college; while at the same time the volume is so small as to be convenient for use, even where an abridgment would be sufficient. This is an important consideration; for no abridgment or compend should ever be put into the hands of a scholar who is afterwards to use the original work. The force of first impressions and of local associations renders it almost impossible to use a different Grammar from that first learned, with the same readiness. The page, the situation on the page, the type, and other circumstances connected with it in the memory, all contribute to facilitate the turning to any rule or observation desired. And no small loss of time is occasioned by that confusion which results from having learned two or three Grammars of the same language. Even *a different paging* in different editions of the same Grammar should be carefully avoided, unless there be some good reason for the change.

THE EDITOR.

Boston, June, 1825.

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THE

RUDIMENTS

OF

LATIN GRAMMAR.

GRAMMAR is the art of speaking and writing correctly.

Latin Grammar is the art of speaking and writing the Latin language correctly.

The *Rudiments* of Grammar are plain and easy instructions, teaching beginners the first principles and rules of it.

Grammar treats of sentences, and the several parts of which they are compounded.

Sentences consist of words; words consist of one or more syllables; syllables of one or more letters. So that Letters, Syllables, Words, and Sentences, make up the whole subject of Grammar.

LETTERS.

A letter is the mark of a sound, or of an articulation of sound.

That part of Grammar, which treats of letters, is called *Orthography*.

The letters in Latin are twenty-five: A, a; B, b; C, c; D, d; E, e; F, f; G, g; H, h; I, i; J, j; K, k; L, l; M, m; N, n; O, o; P, p; Q, q; R, r; S, s; T, t; U, u; V, v; X, x; Y, y; Z, z.*

Letters are divided into *Vowels* and *Consonants*.

Six are vowels; *a, e, i, o, u, y*. All the rest are consonants.

A vowel makes a full sound by itself; as, *a, e*.

A consonant cannot make a perfect sound without a vowel; as, *b, d*.

* In English there is one letter more, viz. *w*.

ROMAN ANTIQUITIES:

OR,

AN ACCOUNT

OF THE

MANNERS AND CUSTOMS

OF THE

ROMANS;

RESPECTING THEIR

GOVERNMENT, MAGISTRACY, LAWS, JUDICIAL PROCEEDINGS, RELIGION, GAMES, MILITARY AND NAVAL AFFAIRS, DRESS, EXERCISE, BATHS, MARRIAGES, DIVORCES, FUNERALS, WEIGHTS AND MEASURES, COINS, METHOD OF WRITING, HOUSES, GARDENS, AGRICULTURE, CARRIAGES, PUBLIC BUILDINGS, &c. &c.

DESIGNED CHIEFLY

TO ILLUSTRATE THE

LATIN CLASSICS,

BY EXPLAINING WORDS AND PHRASES, FROM THE RITES AND CUSTOMS TO WHICH THEY REFER.

BY ALEXANDER ADAM, L.L. D.

Rector of the High School of Edinburgh.

REVISED, CORRECTED, AND ILLUSTRATED WITH NOTES AND ADDITIONS,

BY P. WILSON, L.L. D.

PROFESSOR OF LANGUAGES IN COLUMBIA COLLEGE.

New-York;

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W. E. DEAN, PRINTER.

1830.

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5. Porticos,
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8. Trophies,
9. Aquæducts,
10. *Cloacæ*.

A

SUMMARY

OF

ROMAN ANTIQUITIES.

The FOUNDATION *of the* CITY, *and* DIVISION *of its* INHABITANTS.

ROME was founded by Romulus* and a colony from *Alba Longa*, 753 years, as it is commonly thought, before the birth of Christ. They began to build on the 21st day of April, which was called *Palilia*, from Pales, the goddess of shepherds, to whom it was consecrated, and was ever after held as a festival; (*dies natalis urbis Romæ.*) Vell. Paterc. i. 8. Ovid. Fast. iv. 806.

Romulus divided the people of Rome into three TRIBES; and each tribe into ten CURIÆ. The number of tribes was afterwards increased by degrees to thirty-five. They were divided into country and city tribes, (*rusticæ et urbanæ.*) The number of *curiæ* always remained the same. Each *curia* anciently had a chapel or temple for the performance of sacred rites, *Varr. de Lat. ling.* iv. 32. *Tacit. Ann.* xii. 24. *Dionys.* ii. 23. He who presided over one *curia* was called CURIO, (*quia sacra curabat*, Festus;) he who presided over them all, CURIO MAXIMUS.

From each tribe Romulus chose 1000 foot-soldiers, and 100 horse. These 3000 foot, and 300 horse were called LEGIO, a legion,† because the most warlike were chosen, *Plutarch. in Romulo:* Hence one of the thousand which each tribe furnished was called MILES, *Varro. de Lat. ling.* iv. 16. (*unus ex mille,*) *Isidor.* ix. 3. The commander of a tribe was called TRIBUNUS, (φυλαρχος *vel* φυλαγχος.) *Dionys.* ii. 7. *Veget.* ii. 7.

The whole territory of Rome, then very small, was also divided into three parts, but not equal. One part was allotted for the ser-

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* The first king of Rome. The first kind of government, among men, was Royalty, as Sallust and others observe: This was a consequence of the Patriarchal form, which originated from nature, and commenced with the Creation.

† From *Lego*, I choose.

THE

ORATIONS

OF

ÆSCHINES AND DEMOSTHENES

ON

THE CROWN.

WITH

MODERN GREEK PROLEGOMENA, AND ENGLISH NOTES,

BY

ALEXANDER NEGRIS.

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ΥΠΕΡ ΚΤΗΣΙΦΩΝΤΟΣ, ΤΗ, ΠΕΡΙ ΣΤΕΦΑΝΟΥ

ΛΟΓΟΣ

Σὺν Ἑρμηνείαις, Προλεγομένοις, καὶ Ἀγγλικαῖς Σημειώσεσιν,

Τοῦ

ΑΛΕΞΑΝΔΡΟΥ ΝΕΓΡΗ.

Τί δ', εἰ σὺν καὶ Θηβῶν τειχέ' ἥμασιν βαίνειν ἀναύδοις ;

Ἐν Βοστώνῃ.

Παρὰ Πλινίῳ, Ἱμέρῳ, Αντύλῳ, καὶ Οὐλκίνῳ.

ΑΙΔΚΟ.

A

COMPARATIVE VIEW

OF THE

ITALIAN AND SPANISH LANGUAGES,

OR

AN EASY METHOD OF LEARNING

THE SPANISH TONGUE

FOR THOSE WHO ARE ALREADY ACQUAINTED WITH THE ITALIAN

By PIETRO BACHI,
INSTRUCTER IN HARVARD UNIVERSITY.

Ex quo Romuleis Hispania legibus usa est,
Cœpit et Italicâ nobilitate frui,
Illuc Pierides migrârunt.

Suar. in *Bibl. Ver.*

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A

GRAMMAR

OF THE

ITALIAN LANGUAGE.

BY

PIÉTRO BÁCHI,

INSTRUCTER IN HARVARD UNIVERSITY.

Hæc de grammaticâ, quàm brevissimè potui, non ut omnia dicerem, sectatus, ... sed ut maximè necessaria.

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M DCCC XXIX.

CONVERSAZIONE ITALIANA,

OR A COLLECTION OF

PHRASES AND FAMILIAR DIALOGUES

IN

ITALIAN AND ENGLISH.

BY PIETRO BACHI,

ITALIAN INSTRUCTER IN HARVARD UNIVERSITY.

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OR A

COLLECTION OF ITALIAN FABLES

IN PROSE AND VERSE,

SELECTED FROM THE WORKS OF THE BEST ITALIAN FABULISTS,

WITH

INTERLINEAR TRANSLATIONS AND EXPLANATION OF IDIOMS.

By PIETRO BACHI,

ITALIAN INSTRUCTER IN HARVARD UNIVERSITY.

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Et quod prudenti vitam consilio monet."

PHÆDR.

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SCELTA

DI

PROSE ITALIANE,

TRATTE

DA' PIÙ CELEBRI SCRITTORI ANTICHI E MODERNI,

PER USO

DEGLI STUDIOSI DI QUESTA LINGUA,

DA PIETRO BACHI,

PRECETTORE NELL' UNIVERSITA' HARVARDIANA.

E qual succhiar da tutti i fiori il mele
Soglion le pecchie entro le piagge apriche,
Tal io da *molte* dotte inclite carte
Gli aurei detti delibo ad uno ad uno.
Lucrezio.

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E

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E IL SAUL DI ALFIERI,

PUBLICATO

DA PIETRO BACHI,

PRECETTORE NELL' UNIVERSITA' HARVARDIANA.

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AN

INTRODUCTION

TO THE

STUDY OF THE GERMAN LANGUAGE,

COMPRISING

EXTRACTS FROM THE BEST GERMAN PROSE WRITERS,

WITH

AN ENGLISH INTERLINEAR TRANSLATION,

EXPLANATORY NOTES,

AND

A TREATISE ON PRONUNCIATION,

AFFORDING THE MEANS OF A READY AND ACCURATE COMPARISON OF THE IDIOMS OF THE TWO LANGUAGES.

BY HERMANN BOKUM,

INSTRUCTOR IN THE GERMAN LANGUAGE AND LITERATURE IN THE UNIVERSITY OF PENNSYLVANIA.

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Hermann Bokum:
A Public Lecture on the German Language and literature, introductory to a course of six lectures to be delivered in Tremont Hall, Phillips Place, on March 2d, 9th, 16th, 23d, 30th, and April 6th.
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finally to the bow, which sends forth its arrows with the more swiftness, the greater the force applied in extending it."

The sounds of the German language attain perhaps but seldom the melody of Tuscan words pronounced by Roman lips, but as is the case in all original languages, these sounds are in the highest degree expressive, and abounding in onomatopoeias. You may hear at one time the noise of the wind whistling through the dry leaves, and at another the tumult of many waters, gradually rising and approaching. Again, your attention may seem attract-

ed by the loud and confused voices of a great throng of men, or you may think yourself transported to your own fireside, enjoying the loud crackling and cracking of the fire.

We ought to judge of the euphony of a language as little by the number of its gutturals and consonants as by its melody alone. That euphony, which is to be regarded as a mark of beauty in a language, depends principally on the capability of modifying the successive syllables and phrases according to their meaning and importance. The German language possesses this capability in a very high degree. It is one of its fundamental laws, to give to the syllables which convey a distinct meaning, and particularly to the root syllables, an emphasis which increases with the significance and importance of the word, and to dwell on the prefixed or affixed syllables, according to their respective importance.

Thus are the slightest modifications of feeling and thought marked by a correspondent inflection and modulation of the voice. The English language, on the other hand, passes over those syllables which are without an accent, with a degree of rapidity which does not admit of the modifications above referred to.

I shall endeavour to substantiate these remarks, by reciting to you one of Göthe's poetic tales. It introduces us into the land of fairies, a land which is not without attraction to the philosophical inquirer, since it often exhibits in a very impressive manner, the spiritual character of our nature. The subject of the Erlkönig has been suggested by a popular superstition, according to which children who have died by frost are said to have been carried off by the Erlkönig. A father is represented on horseback on his way home. The child, when first suffering from cold, thinks he hears the flattering promises of the Erlkönig. In vain does his father endeavour to convince him of his groundless fears. The child continues to complain of the king, whom he believes to be hovering around him, until he finally exclaims: "O father, the king has touched me," and then is heard no more.

You will now have an opportunity to judge whether the strong and decided accentuation of the German language, under the influence of the law above mentioned, will enable you to enter in some measure into the spirit of this little tale by merely listening to its sounds, and you will likewise be able to observe, how far these sounds combine the merit of euphony with that of expressiveness.

Wer reitet so spät durch Nacht und Wind?
Es ist der Vater mit seinem Kind;
Er hat den Knaben wohl in dem Arm,
Er fasst ihn sicher, er hält ihn warm.

"Mein Sohn, was birgst Du so bang Dein Gesicht?"
"Siehst, Vater, du den Erlkönig nicht?
Den Erlenkönig mit Kron und Schweif?"
"Mein Sohn, es ist ein Nebelstreif."

"Du liebes Kind, komm, geh mit mir!
Gar schöne Spiele spiel ich mit Dir;
Manch bunte Blumen sind an dem Strand;
Meine Mutter hat manch gülden Gewand."

"Mein Vater, mein Vater, und hörest du nicht,
Was Erlenkönig mir leise verspricht?"
"Sei ruhig, bleibe ruhig, mein Kind;
In dürren Blättern säuselt der Wind."

"Willst, feiner Knabe, du mit mir gehn?
Meine Töchter sollen dich warten schön;
Meine Töchter führen den nächtlichen Reihn,
Und wiegen und tanzen und singen dich ein."

"Mein Vater, mein Vater, und siehst Du nicht dort
Erlkönig's Töchter am düsteren Ort?"
"Mein Sohn, mein Sohn, ich seh, es genau:
Es scheinen die alten Weiden so grau."

"Ich liebe dich, mich reizt deine schöne Gestalt,
Und bist du nicht willig, so brauch ich Gewalt."—
"Mein Vater, mein Vater, jetzt fasst er mich an!
Erlkönig hat mir ein Leids gethan."

Dem Vater grauset's, er reitet geschwind,
Er hält in Armen das ächzende Kind,
Erreicht den Hof mit Mühe und Noth;
In seinen Armen das Kind war todt.*

* The poem together with the explanatory remarks has reserved here a place because it was of importance to preserve the dimensions of the lecture, as delivered, and because the reader may have an opportunity to convince himself of the truth of the remarks by hearing the poem read by a native of Germany

This, I think will suffice to persuade my hearers that the German language is not without euphony, that it admits of a great degree of expression, and that in point of pronunciation it does not present any great difficulty to the American student, since there are but very few elementary sounds to be acquired in addition to those which he already possesses in his own language.

It seems then, that those who speak of the great difficulty of the German language can hardly refer to its pronunciation, nor is there any good reason why this complaint should be made with reference to the richness and general structure of the lan-

language,

The German is, indeed, a rich language. It is not only by the man of genius that new terms are created to correspond to the new ideas which he is to promulgate, but even in social intercourse you meet again and again with legitimate expressions which owe their origin to the individuality of the speaker or the wants of the moment. But all these terms are at once intelligible, since they are formed

TRANSLATIONS

IN

POETRY AND PROSE

FROM CELEBRATED

GERMAN WRITERS.

WITH

BIOGRAPHICAL AND EXPLANATORY NOTES

BY

HERMANN BOKUM,

INSTRUCTER IN GERMAN IN HARVARD UNIVERSITY.

BOSTON:
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M DCCC XXXVI

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METCALF, TORRY, AND BALLOU

PREFACE.

Poetic conception springing forth from the mind in a poetic form is poetry in the highest sense of the term. In every part of the poem you may discover the seal of inspiration testifying to the original coexistence of the spirit and of the form, by the creation of which that spirit has manifested itself: you feel, in short, that *the whole* is the spontaneous and rich outpouring of a poetic mind.

Every translation of this highest kind of poetry can present only an approach to the beauty of the original. In the language of Boswell "You hear the same tune, but it is not the same tone." On the other hand, however, translations from poetic prose writings, so to speak, which by modern critics have been honored indiscriminately with the name of poetry, will not only give you the tune — to continue the metaphor — but frequently play it on instruments better adapted to its spirit than the original itself.

Many of the translations in this volume, and particularly those from Göthe, may be regarded as belonging to the former class; while those from Herder, for instance, will find a place among the productions last mentioned.

But however great a degree of pleasure these translations may be calculated to afford, one of the principal reasons, which has given rise to this publication, is to be found in the hope, that they may awaken or foster in the reader a lively desire of becoming acquainted with the originals.

The compilation of these translations has been partly occasioned by a habit of transcribing such short productions, as it might be desirable to re-peruse at a time, when the original might not be within the reach of the compiler. It is owing to this fact, that in several instances it is out of his power to state the sources from which these translations have been derived. Many of them are from Taylor's Historic Survey of German Poetry, from Specimens of the German Lyric Poets, and from various reviews. But a few of the prosaic translations are from his own pen.

The biographical notices are partly abridged from the Encyclopedia Americana, and partly from Specimens of the German Lyric Poets, and a few other sources.

The compiler intends to have this little volume succeeded by another, which is to consist principally of prose translations from his own pen.

132 *d*

"I am thy Christmas friend, indeed,
And once a child like thee;
When all forget, thou need'st not plead,
I will adorn thy tree.

"My joys are felt in street or bower,
My aid is every where;
Thy Christmas tree, my precious flower,
Here, in the open air,

"Shall far outshine those other trees,
Which caught thy infant eye."
The stranger child looks up, and sees
Far, in the deep blue sky,

A glorious tree, and stars among
The branches hang their light;
The child, with soul all music, sung
"My tree indeed is bright."

As 'neath the power of a dream
The infant closed its eyes;
And troops of radiant angels seem
Descending from the skies.

The baby to its Christ they bear;
With Jesus it shall live;
It finds a home and treasure there
Sweeter than earth can give.

FR. RÜCKERT.

NOTES.

FRIEDRICH GOTTLIEB KLOPSTOCK.

KLOPSTOCK was born at Quedlinburg, in the year 1724; from 1739 to 1743 he was educated at the then highly celebrated academy, *the Schulpforte;* he afterwards studied theology at Jena and Leipzig, where he partly formed the acquaintance of Cramer, Ebert, Schmidt, and other members of the literary society to which they belonged. In 1748 he went in the capacity of private tutor to Langensalza in Thuringia, and there met with Fanny, the beautiful and accomplished sister of his friend Schmidt. His affection not being returned, he became a prey to a deep melancholy. Change of scene and several years occupied in travel did not fail, however, to produce a beneficial influence on the state of both his heart and mind.

The first Cantos of his Messiah made a great impression throughout all Germany, and created so extraordinary a sensation in Switzerland, that Bodmer and several other learned men invited our poet to visit that country. Klopstock accepted the invitation, and in 1750 set out for Zurich, where he received a hearty welcome from his Swiss admirers, especially from Bodmer, in whose house he resided for nine months.

When on the eve of returning to Germany, he received an invitation from Frederick V., king of Denmark, to repair to Copenhagen, accompanied by the offer of an annuity. In that capital Klopstock passed some of the happiest years of his life, living in retirement, but honored with many marks of favor and esteem by his royal patron. This epoch too was not less fortunate for the world, since it was the date of some of the noblest productions of his muse.

When his friend, the minister Bernstorf, received his dismissal, Klopstock went for a year to Karlsruhe, at the instance of Frederick, elector of Baden, and returned from thence to Hamburg. He had been married in this city in the summer of 1754, and made it his residence during the remainder of his life. He died the 14th of March, 1803.

The Messiah of which there has been no satisfactory translation into English is full of beautiful passages. As a writer of Odes, Klopstock has hardly been surpassed.

JOHANN GOTTFRIED VON HERDER.

HERDER was born, August 25, 1724, at Mohrungen, a small place in Eastern Prussia. His intellectual progress, obstructed by the narrow views of his father, received a new impulse from the fact that the clergyman of the place, who had discovered his talents, allowed him to participate in the Greek and Latin lessons, which he gave to his own children. A serious disease of the eyes became the cause of his becoming acquainted with a Russian surgeon, who offered to take Herder with him to Königsberg and to Petersburg, and to teach him surgery gratuitously. Having fainted in Königsberg at the first dissection at which he was present, he resolved to study theology. In the mean time he obtained a place of tutor in Frederic's College, which left him time for study, and afforded him an opportunity of becoming acquainted with Kant and Hamann. With unrelaxing zeal he occupied himself with the most various branches of science, theology, philology, natural and civil history, and politics. In 1764 he was appointed an assistant teacher at the cathedral school at Riga, with which office that of a preacher was connected. He gave up this office, and declined another advantageous offer, because he wished to study the arts in their sources, and men on the stage of life. Having become travelling tutor to the prince of Holstein Oldenburg, he was prevented in Strasburg from proceeding, by the disease of his eyes, which had returned, and there became acquainted with Göthe. Herder had then published his Fragments on German literature, his Critical Woods, and other productions which had gained him a considerable reputation. Whilst in Strasburg he accepted an invitation to become court-preacher, superintendent, and consistorial counsellor at Bückeburg. He soon made himself known as a distinguished theologian. In 1776 he went to Weimar in the capacity of court-preacher, general superintendent, and consistorial counsellor. It was at the time when the duke Augustus and the princess Amalia had collected many of the most distinguished German literati at their court. In 1801 he was made president of the high consistory, and subsequently

made a noble by the elector of Bavaria. He died December 18, 1803.

As a theologian Herder contributed principally to a better understanding of the historical and antiquarian part of the Old Testament. He did much for the better acquaintance with the classical authors, whilst his philosophical views of human character are full of instruction. He contributed much to a more active study of nature, brought before the public the poetry of past times of Europe and Asia, and awakened a taste for national songs; in regard to poetry, however, he effected more by his various accomplishments, his vast knowledge and fine taste, than by creative power. His greatest work is his "Ideas concerning the philosophy of the history of mankind." — We find in it all the light of his great mind concentrated.

JOHANN WOLFGANG VON GÖTHE.

GÖTHE was born the 28th of August, 1749, at Frankfort on the Maine, of respectable and wealthy parents. Their son's improvement was the primary object of their care. In the public school of his native town young Göthe evinced great proofs of genius. He applied himself to the study of the law for three years at Leipzig, and took the degree of LL.D. at Strasburg. Three years after this event he made a tour in Switzerland, in company with the two counts Stolberg, the poets, and the well-known Prussian minister, Count Haugwitz. In the course of this tour, he met with the Grand Duke of Saxe Weimar, Charles Augustus, who was so prepossessed in his favor by his agreeable manners and great talents, that he invited him to Weimar. The invitation was readily accepted, and in that town Göthe remained to the end of his life. Loaded with honors and dignities by his prince, admired, nay, almost adored by his countrymen, and possessing a competence which rendered exertion a matter of choice and not of necessity, Göthe devoted nearly the whole of his time to literary labors. He died the 22d of March, 1832.

In his "Wanderer" as well as in other poems Göthe, in the language of a modern writer, "exhibits the spirit of ancient literature in a degree which probably no modern poet of any nation has reached, as the resemblance is not merely in the form but in the very conception of the ideas.

The song on p. 10 is translated from Wilhelm Meister's Apprenticeship. It contains the reminiscences of Mignon, an Italian girl, who when a little child was stolen from her parents by gipsies. It is addressed to Wilhelm Meister, who had become her protector.

FRIEDRICH VON SCHILLER.

SCHILLER was born on the 10th of November, 1759, at Marbach, in Wirtemberg, where his father then held a Lieutenant's commission in the Duke's service. Schiller gave early indications of an uncommonly vivid imagination. Next to the wish of his parents, it was partly owing to the sacred poetry of Klopstock, that he determined to make divinity his profession for life, a resolution, however, which he changed in consequence of his having entered the military academy founded by the Duke. He now applied himself to the study of medicine. After having incurred the Duke's displeasure by the publication of the Robbers, a work which he had composed at the age of seventeen, he left secretly his service and went to Manheim. After having produced there his Fiesco and his Kabale und Liebe he successively changed his residence to Dresden, Leipzig, and Weimar. Having obtained in 1789 a professorship of philosophy at Jena, Schiller greatly distinguished himself by the lectures which he delivered from that chair. In 1790 he married. The French republic at the beginning of the revolution conferred on him the rights of citizenship, and the emperor of Germany ennobled him in 1802. Incessant study protracted far into the night, and the use of stimulants, undermined his health. In 1793 he formed the plan of publishing, with the coöperation of the first writers of Germany, the *Horæ*. He became more intimately acquainted with Göthe, returned with renewed ardor to poetry, and produced particularly after 1795, the finest lyrical poems which appeared in the *Horæ* and in his Almanac of the Muses (first number in 1796). His Wallenstein was completed in 1799. From that time he lived in Weimar, where, in 1800 and 1801, Maria Stuart and the Maid of Orleans were produced. In 1803 appeared the Bride of Messina, and his last dramatic work, William Tell. After attending a representation of this play at Berlin, where he was received with much honor, he died at Weimar, May 9, 1805, only forty-six years old, mourned by all Germany.

Tschudi who has furnished the foundation for *The Count of Hapsburg*, on p. 34, further relates, that "the priest to whom this incident with Rudolph occurred afterwards became chaplain to the archbishop of Mentz; and at the first imperial election which followed the interregnum contributed not a little to turn the prelate's thoughts on the Count of Hapsburg."

The *Elective Seven* referred to in the first stanza are the seven princes, who exercised the right of filling the imperial throne. They were the archbishops of Mentz, Trier, and Cologne, the elector palatine, Brandenburg, Bohemia, and Saxony.

The Song of Thekla on page 39, translated by Mrs. Hemans, was partly intended to satisfy the questionings of those, who felt a melancholy interest in her fate after she has left the house of Wallenstein her father, to visit the remains of her lover.

The fragment on page 49 is taken from Schiller's Mary Stuart. After a long and close confinement she has suddenly received permission to enter the garden near Fotheringhay Castle.

JEAN PAUL FRIEDRICH RICHTER.

RICHTER was born the 21st of March, 1763, at Wunsiedel in the Fichtelgebirge. His father was then rector at Wunsiedel, and at a later period pastor at Schwarzbach on the Saale. In 1780 Richter entered the University of

Leipsic, in order to study theology, but soon changed his plan and devoted himself to belles-lettres. As early as 1798, he was known as a distinguished writer at Leipsic. He went to Weimar, Berlin, Meiningen, &c. and settled at Baireuth, having been made counsellor of legation by the duke of Saxe-Hildburghausen, and having received from the prince primate a pension, which the king of Bavaria continued after Baireuth had fallen to him. He had married during his early stay in Berlin, and had two daughters. His death corresponded with his life; he calmly fell asleep on the 14th of November, 1825. His works on education and on philosophy place him high in those departments, and it is to be greatly regretted that in our country is generally known only by his beautiful dreams, and those works which are — emphatically speaking — the product of the imagination. We refrain from giving the titles of his work, since they hardly permit the reader to judge of their contents.

FRIEDRICH ADOLPH KRUMMACHER.

Krummacher was born on the 13th of July, 1768, at Tecklenburg in Westphalia. After having occupied for some time a theological chair in the University of Duisburg, he was stationed successively as a Preacher in different parts of Germany. At present he has the charge of a congregation in Bremen. By his "Parables" he meant not merely to communicate practical truth in the form of a poetical dress, but rather to elevate man from the natural world to that which is above it; to lead him to the author of his being.

JOHANN WILHELM LUDWIG GLEIM.

Gleim was born at Ermsleben, a small town in the principality of Halberstadt, April 2, 1719. In 1738 he went to the University of Halle, after having been maintained up to that time by charitable persons. He became the intimate friend of Kleist, another German poet, and after many vicissitudes of fortune was appointed secretary of the Cathedral Chapter of Halberstadt. He acquired the greatest reputation by his martial songs, which appeared under the name and in the character of an old grenadier, at the time when Frederic the Great filled all Europe with the fame of his achievements.

JOHANN GEORG JACOBI.

Jacobi, born at Düsseldorf, 1740, was the son of wealthy parents. He studied theology in Göttingen and Helmstädt, and afterwards became a professor of philosophy in the University of Halle, where he published a periodical for Ladies. Having been appointed by Joseph II. professor of belles-lettres in the University of Freyburg in Brisgau, he published there another periodical. He died January 4, 1814.

CHRISTIAN ADOLPH OVERBECK.

Overbeck was born in 1755 at Lübeck. His productions, but few in number, consist chiefly of Lyric poems. He is still a resident in his native town, and has attained the rank of senator.

GOTTFRIED AUGUST BÜRGER.

Bürger, born January 1st, 1748, at Wolmerswende, near Halberstadt, studied theology at the University of Halle. Here his imprudence and irregularity of conduct caused his grandfather, on whom he depended, to withdraw from him his assistance and protection. His intimacy with Holtz, Voss, and Count Stolberg now led him to follow their example in studying the ancient classics, and the best works in French, Italian, Spanish, and English. Percy's Relics was his constant companion. In 1772 he at length obtained a permanent though small office, and by a reconciliation with his grandfather, a sum, for the payment of his debts, which he unfortunately lost, and in consequence of it during the rest of his life was involved in pecuniary difficulties. His marriage in 1774 became a source of still greater misfortunes. At the same time he was obliged by intrigues to resign his office. He was then made professor extraordinary in Göttingen, but receiving no salary he was obliged to gain a living for himself and his children by poorly-rewarded translations for booksellers. A third marriage in 1790 completed his misfortunes; he was divorced from his wife two years afterwards. He died in 1794, a victim to grief and misery. In spite of this labyrinth of misfortunes he has composed Odes, Elegies, Ballads, and Epigrams. "Bürger," observes A. W. Schlegel, "is a poet of an imagination more original than comprehensive; of feelings more honest and candid, than tender and delicate. He is more successful in the execution, than in the invention of his plan; more at home in romance, than in the lofty regions of the Lyric Muse."

THEODOR KÖRNER.

Körner was born in 1791. After having studied mining at Freyburg, he went in 1810 to the University of Leipsic, and then to Vienna, where he wrote several dramas. In 1813, when all Germany took up arms against Napoleon, Körner served in the corps of Lützow, a Prussian officer. August 26, 1813, he fell on the field of battle pierced by a ball. An iron monument shows the place where he rests under an oak tree, near the village of Wöbbelin, in Mecklenburg. His father has published thirty-two of his war songs under the title of Leier und Schwert — Lyre and Sword. Many of these poems have been set to music by Weber, and are known every where in Germany.

The lines on page 111 were written when he lay heavily wounded in a wood, and believed himself at the point of death.

The dialogue between the trooper and his sword he wrote a few hours before his death.

The verses marked by commas are the replies of the "IRON BRIDE." It is intended to be sung during the performance of the sword exercise; at each "Hurrah!" the troopers clash their swords. — "The word *Norsemen* (more properly the designation of the Norwegians, Swedes, &c.) belongs to the Translator's English alone. He uses it as the nearest approach the measure allows to the literal force and fire of the German."

FRIEDRICH BARON DE LA MOTTE FOUQUE.

FOUQUE was born in New Brandenburg, Feb. 12, 1777. He served against the French towards the end of the last century, and likewise in the last war. Since that time he has been actively employed in writing romances and novels. In his works, which manifest talent, but want versatility, he shows an undue love and admiration of the feudal ages.

His song on page 120 refers to the death-day of Louisa, Queen of Prussia; a name which even at the present day fills with sadness the heart of every true German.

FRIEDRICH LEOPOLD VON STOLBERG.

STOLBERG was born November 7, 1750, in the village of Bramstedt in Holstein. In the year 1800 he resigned all the high offices which he then held, and together with his whole family, except his eldest daughter, renounced the Protestant religion for the Roman Catholic. Since that event he has resided at Munster

GEORG PHILIPP SCHMIDT VON LUEBECK

SCHMIDT VON LUEBECK was born January 1, 1766 He studied in Jena and Göttingen, and at different periods of his life occupied high stations under the Danish government. He now has retired from public activity, and resides at Altona. Besides his songs he has written "Historical Studies," and several smaller works.

ERNST CONRAD FRIEDRICH SCHULTZE.

SCHULTZE was born at Celle, March 22, 1789. He studied at Göttingen, where he soon attracted the attention of Bouterweck, and where he likewise became acquainted with Cecilia. She died at the age of eighteen, and "with her disappeared the cheerfulness which had hitherto distinguished her lover." He then began the poem which was to celebrate her memory, but was interrupted by the war against France, in which he took an active part. He afterwards returned to Göttingen, and completed the poem of which the fragment on page 128 contains the concluding stanzas Grace rather than power is the characteristic of his miscellaneous poems. He died June 22d, 1817.

JOHANN LUDWIG UHLAND.

UHLAND was born in 1787 at Tübingen, where he studied law from 1805 to 1808. In 1815, when a great political excitement prevailed throughout Wirtemberg, Uhland's patriotic songs became very popular, and contributed to strengthen the prevailing spirit. "In 1809 he was elected a representative of Tübingen, and has we believe ever since continued in the chamber."

THE

ANALOGY

OF

RELIGION,

NATURAL AND REVEALED,

TO THE

CONSTITUTION AND COURSE OF NATURE.

BY JOSEPH BUTLER, LL D.

Late Lord Bishop of Durham.

ESTO (ANALOGIA) MEO VIA EST, UT ID QUOD DUBIUM EST, AD ALIQUID SIMILE DE QUO NON QUÆRITUR, REFERAT; UT INCERTA CERTIS PROBET.
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1833.

A

COMPENDIUM

OF

GRECIAN ANTIQUITIES.

BY

CHARLES DEXTER CLEVELAND, A. M.,

PROFESSOR OF LANGUAGES IN DICKINSON COLLEGE.

SECOND EDITION.

BOSTON:

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1831.

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Montfaucon. L'Antiquite Expliquée, 10 vols.
Potter's Archæologia Græca, 2 vols.
Travels of Anacharsis, 7 vols.
Boeckh's Public Economy of Athens, 2 vols.
Robinson's Archæologia Græca.
Bos' Greek Antiquities, with Leisner's Notes.
Cramer's Description of Ancient Greece, 3 vols.
Hill's Essays on the Institutions of the Greeks.
Mitford's History of Greece, 7 vols.
Gillies' History of Greece, 4 vols.
Goguet's Origine des Loix, 3 vols.
Urquhart's Commentaries on Classical Learning.
Theatre of the Greeks.
Gillies' Discourse on the Manners of the Greeks.
Athenian Letters, 3 vols.
Mitchell's Aristophanes, 2 vols.
Schlegel's Lectures on Dramatic Literature, 2 vols.
Montfaucon. Palæographia Græca.

AN

ELEMENTARY TREATISE

ON

ASTRONOMY,

ADAPTED TO THE

PRESENT IMPROVED STATE OF THE SCIENCE,

BEING

THE FOURTH PART

OF

A COURSE OF NATURAL PHILOSOPHY,

COMPILED

FOR THE USE OF THE STUDENTS OF THE UNIVERSITY

AT

CAMBRIDGE, NEW ENGLAND.

BY JOHN FARRAR,

PROFESSOR OF MATHEMATICS AND NATURAL PHILOSOPHY.

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AN

ELEMENTARY TREATISE

ON

MECHANICS,

COMPREHENDING

THE DOCTRINE OF EQUILIBRIUM AND MOTION,

AS APPLIED TO

SOLIDS AND FLUIDS,

CHIEFLY COMPILED, AND DESIGNED

FOR THE USE OF THE STUDENTS OF THE UNIVERSITY

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1825.

according to a different system; and Gregory, with many changes and substitutions, has been principally used in that which is comprehended under hydrodynamics.

This volume constitutes the first part of a course of Natural Philosophy. The next, containing Electricity and Magnetism, will be published in a few weeks.

Cambridge, Sept. 24, 1825.

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AN

ELEMENTARY TREATISE

ON

MECHANICS.

Preliminary Remarks and Definitions.

1. MATTER has been variously defined by philosophers, and some have even doubted whether we can be morally certain of its existence. It is not our intention, nor does it belong to the nature of our subject, to enter into discussions of this kind. Relying solely upon experiment, we give the name of *matter* or *body*, to whatever is capable of producing, through our organs, certain determinate sensations; and the power of exciting in us these sensations, constitutes for us so many *properties*, by which we recognise the presence of bodies. But among these properties, two only are absolutely essential in order to our having a perception of matter. These are *extension* and *impenetrability*, of which the sight and touch are the first judges.

2. The character derived from extension is self-evident; when we see or touch a body, this body, or, if you please, the power which it has of affecting us, resides in a certain portion of space. The place which it occupies is therefore determinate; and by this very circumstance it is extended.

3. When we pass our hands over the surface of a body, we perceive that the matter of which it is composed, is without us; moreover, two distinct portions of matter can never be made to coincide, or identify themselves, the one with the other, in such a manner that the same absolute points of space shall at the same time give us the sensation of both. In this consists the property of impenetrability.

To show how this property, together with that of extension, is necessary to constitute a body, I will refer to familiar phenomena in which these properties are observed separately.

If an object be placed before a concave mirror, there will be formed, at a certain distance from the mirror, an image of the object. This image, distinct from the parts of the space that surround it, is extended but not impenetrable. The hand may be thrust through it without experiencing the smallest resistance, and the parts that come in contact with the hand, vanish instead of being displaced. A piece of wood or stone does not admit of being thus penetrated. Moreover, by means of a second mirror properly disposed, an image of another object may be made to occupy the same place with that of the first, without the latter being displaced, or in any way deranged. Indeed the same coincidence may be effected with a third, a fourth, or any number of images. These images are extended, but not impenetrable; they are *forms*, but not *sensible matter*. I say *sensible* matter, for we shall see hereafter that light which constitutes these images, is itself probably composed of material particles of an insensible tenuity, which move with amazing velocity, and only pass by each other in this case at immense intervals, by which they are separated from each other.

4. It is here proper to speak of certain phenomena which seem, at first sight, to be opposed to what we have laid down with regard to the impenetrability of matter, but which, examined more attentively, only tend to confirm it.

When a solid body is suffered to fall into any fluid, as water for example, it sinks and seems to penetrate the fluid; but it in fact only separates and displaces the parts that compose it. for if the vessel containing the fluid be formed with a narrow neck toward the top, like a bottle, the fluid will be seen to rise as the body enters, and to a greater or less height, exactly in proportion to the size of the immersed body. What has taken place therefore, is only a division and separation of parts, and not strictly a penetration. The same may be said when an edged tool is forced into a block of wood, only the parts of the wood are separated with more difficulty than those of water. The same may be said also when a nail is driven into clay, lead, or gold, in which cases it only makes an opening sufficient for its admission. Indeed the mass thus pierced is not entirely separated, but the parts are nevertheless pressed and crouded together; and if we examine those which surround the opening, caused by the nail, we shall find sensible marks of this pressure. The nail in its turn may likewise be pierced by steel, and this again by other bodies.

We hence infer that bodies, even the most hard and compact, are not composed of matter absolutely continuous, but of parts aggregated together, and placed at distances, which, under the influence of external causes, may become greater or less. It is on this account that the dimensions of any given mass of matter are capable of being increased by heat, or diminished by cold, that the particles of salt admit of being separated and distributed, and as it were, lost among the particles of water; that mercury attaches itself to a piece of gold immersed in it, and insinuates itself into the interior of this compact substance. These mixtures and dissolutions sometimes take place without any apparent augmentation of bulk, this bulk being estimated according to the exterior surface of the bodies in question, without regard being had to the void spaces, sensible or insensible to us, which may be found to exist among their parts. In all this there is only separation and mixture without any actual penetration of material particles.

This want of material continuity in bodies is known under the general name of *porosity*, and we call *pores* the interstices or empty spaces by which these particles are separated from each

other. Porosity seems to be a property common to all bodies, although it does not belong to the essence of matter, since we can conceive of sensible bodies which are entirely destitute of void space.

5. Thus admitting that bodies may be considered as composed of smaller parts which constitute their essence, we may be asked, what is the form and magnitude of these parts. As to the magnitude, it should seem that it is extremely minute; for to whatever extent we carry the division, in the case of gold, for example, by the processes of wire-drawing, filing, and beating, the smallest particles preserve invariably all the properties that belong to the entire mass. Crystallized bodies reduced to an almost impalpable powder, upon being examined with a microscope, are found to exhibit the same forms and the same angles which characterize the whole mass of the crystal. We have examples of a division carried to a still greater extent in odours, the sense being affected in this case by particles proceeding from the odoriferous body that are absolutely invisible and impalpable. From these few instances, and a thousand others that might be mentioned, it is evident that a body without changing its character, without ceasing to be of the same identical nature with the largest masses that surround us, may be divided into parts, the smallness of which eludes the power of the senses, and almost that of the imagination.

6. The question has been much discussed, whether matter by infinitely divisible; but it is now pretty generally agreed that the dispute is about words. If the point in question relate to abstract geometrical divisibility, there can be no doubt of the truth of the affirmative; for however infinitely small we suppose a particle, from the very circumstance of its being extended, we can always conceive this extent divided into two halves, and each of these into two others, and so on without end (*Calc.* 4). But if we mean by the question an actual physical divisibility, nothing can be decided absolutely one way or the other. It seems however by all we can learn, that we should at some stage of the division arrive at material particles which would not admit of being broken, or altered, or transmuted the one into the other; for to whatever chemical operation they are subjected, into whatever combinations they are made to enter, however they may be brought to constitute a part of living beings, they always return to their former state, with their original properties unchanged. The infinite variety of processes of this kind through which the same material particles have been made to pass since the world was created, does not appear to have produced the smallest alteration.

7. But how can such a system of particles exist collected together in the form of solid and resisting masses, as we see they are in a great number of bodies, in all indeed when they are properly examined? This state, as we shall see hereafter, is produced and maintained by the natural powers with which all parts of matter are endued, and which cause them to tend toward each other, *as it were by an attraction*. But if there existed only forces of this kind, the particles would continue to approach till they came into actual contact with each other, that is, until they were arrested by the impenetrability of their parts, which would not admit of the contraction and dilatation which are constantly observed in bodies. We accordingly infer that there is a general cause of interior repulsion in bodies, by which the attractive forces are continually balanced. This cause which resides in all bodies, seems to be referrible to the principle of heat. The particles of each body, actuated at the same time by these two opposite forces, naturally put themselves in a state of equilibrium, resulting from a compensation of energies, and they approach and recede, according as the forces to which they are exposed from without favor the attractive or repulsive principle. It is with these minute bodies as it is with the planets of our system, which are found to move and oscillate, as it were, in orbits of variable forms and dimensions, without the system being destroyed, or the general equilibrium being disturbed. From these different conditions of equilibrium arise, as we shall see hereafter, all the secondary and changeable forms of bodies, such, for example, as are denominated æriform, liquid, and solid, crystallized, hard, elastic, &c.

8. In all the phenomena which present themselves, the particles of matter act, or rather are acted upon, as if they were perfectly *inert*, that is, deprived of all power of self-direction. They can be moved, displaced, stopped, by causes foreign to

themselves, but we never have been able to discover the least trace of any thing like choice or will proper to the particles themselves. If the ball which rolls upon a billiard table in consequence of the impulse that is given to it, loses by little and little its velocity, and at length comes to a state of rest, it is entirely the effect of the continual resistance that it meets with from the roughness of the cloth with which it comes in contact, and from the particles of the air through which it passes. Make the cloth more smooth, or the air more rare, and the same impulse would keep it longer in motion; substitute for the cloth a marble slab highly polished, or a band of stretched wire, the elasticity of which is still more perfect, and the ball would continue its motion for a much longer time; from all which it is to be inferred, that if the obstacles were completely removed, there would be no diminution of the velocity first communicated, and the motion would never cease. A stone thrown from the top of a tower, and urged at the same time by the impulse of the hand and by gravity, will come to the ground after proceeding a certain distance, losing at the same time its horizontal velocity, by imparting it to the particles of air against which it impinges. But let us suppose the air removed or annihilated, and the projectile force (in the direction of a tanget), to be sufficient to carry the stone as far from the earth as gravity would cause it to descend each instant, and the stone would describe a circle round the earth, and if there were nothing to stop or obstruct it, it would thus continue to revolve without end. We have indeed this principle exemplified in the motion of the moon, which revolves in a void about the earth; we see moreover the same renewed, perpetual motion in the planets which pass in like manner through spaces destitute of all material resistance. We are hence lead to believe that matter is incapable of effecting any change in itself, either with respect to motion or rest, and once put into either of these states, it would continue in this state so long as it should remain undisturbed by any cause foreign to itself. This indifference to motion and rest, this want of all power of self-direction, has obtained the name of *inertia*. There is one class of bodies, however, that seem to form an exception to this law of matter. It comprehends those which we call *animated*, which put themselves in motion or stop themselves by an act of the will; but even in these the material elements which constitute their parts or members, and these members themselves, are perfectly inert. It is their union or combination that possesses the quality of life. Separated, they have no longer this power, but return to the condition of ordinary matter. We are entirely in the dark with regard to the cause of this remarkable difference in the bodies that surround us. As to what constitutes a state of life, we can pretend to no knowledge whatever. But seeing matter under all other circumstances destitute of the power of self-direction, and knowing also that in living beings it loses this faculty by death and by sleep, we are led to regard it as foreign to the essence of matter, and to consider the volition of animated beings, as the act of an immaterial principle which resides within them. We are unable to say in what part this principle is seated, or in what it consists, and still less how, being immaterial, it is capable of acting upon matter; but with the little attention that we have paid to ourselves and to the objects about us, these obscurities, unfortunately too common, in which our imperfect knowledge has left us, ought not to be made the grounds of an objection against the essence of things with which we must be contented to remain unacquainted. So that we here proceed philosophically, according to the rule adopted in other cases, by bringing together things that are analogous, and making the motion of animated beings to depend upon a cause foreign to matter; matter being found inert under all other circumstances in which we have been able to examine it. Another reason is given in the schools of philosophy for attributing spontaneous motion to an immaterial principle; namely, that the will, by the very nature of its acts, can proceed only from a simple being, and that consequently it cannot belong to a substance essentially compounded, or at least divisible and decomposable, like matter; but this metaphysical argument would carry us too far from our subject. We content ourselves with merely suggesting it; for all experimental purposes, it will be sufficient to consider the immateriality of the principle of volition as a distinction founded upon analogy, and the *inertia* of matter as a general property in the actual state of the world.

9. We are moreover made acquainted by experiment with several other properties of matter which are also acciden-

tal, that is, which seem not to be absolutely necessary in order that material bodies may manifest themselves to our senses, but the co-existence of which with the primitive conditions of materiality is important to be known, since it supplies the want of other evidence, in a great number of cases in which the essential properties do not admit of being recognised. Such, for example, is *gravity*. Among natural bodies which we can see and touch, none is to be found which is not heavy, that is, which does not tend to fall toward the centre of the earth when left to itself; and since these properties are always found to accompany each other, the presence of the one is with respect to us always a sufficient ground to infer the existence of the other. Thus, although we can neither see nor touch the air, as we can see and touch other bodies, still we believe it to be a material substance, because it is heavy, capable of being confined in vessels and of exhibiting other phenomena, all similar to those which belong to a heavy fluid. A careful examination of these properties teaches us at length that there are airs of very different kinds, which are all so many substances differing essentially from each other in the action which they are capable of exerting on other bodies. and which is exerted in turn upon them by these bodies.

10. Moreover *attraction* is one of those contingent properties which supplies what is wanting in the evidence furnished by the immediate testimony of the senses. I have said that the particles of all known bodies exert upon one another attractive and repulsive forces. On the other hand when we can demonstrate the existence of these forces in an unknown principle, we infer that this principle is material. Thus, *light* is not tangible, it is not, so far as we can perceive, extended; it has no weight, or at least none capable of being appreciated by our balances. It is so subtle as to elude all the ordinary methods by which matter manifests itself to the senses. But by causing it to pass through transparent bodies, as glass, water, &c., it deviates from a direct course in its passage, and is bent precisely as if it were repelled by a force proceeding from the surface, and attracted on the other hand within by the particles which compose the transparent body. We know also that it employs a certain time, very short indeed, but yet capable of being estimated, in passing from luminous bodies to us. In fine, by subjecting rays of light to certain tests, we find that transparent bodies attract and repel them differently on certain sides from what they do on others. From these properties, taken together, we are led to conclude that light is a material substance, composed of particles extremely small, the form of which is symmetrical on certain faces, which are susceptible of particular attractions and repulsions, and which move in free space, and through transparent bodies, with a given and determinable velocity.

11. There are still other principles which act upon material bodies without being either visible or tangible, or susceptible of being weighed by our balances, which even present much fewer indications of materiality than light, and which notwithstanding are believed to be material substances. Such is the unknown principle of *electricity*. Nothing absolutely material has yet been detected in the cause of electrical phenomena, nothing indeed which does not admit of being explained without the supposition of matter. Still in its distribution over bodies, in its passage from one to the other through the obstacles which separate them, this principle acts in a manner so exactly conformable to the laws of equilibrium and motion which belong to fluid substances, that we can on this hypothesis calculate with the utmost precision, and in all their details, the phenomena that are to take place under given circumstances. It seems extremely probable, therefore, that the principle in question is a fluid, and that it is accordingly material. The same reasoning is applicable to the principle of *magnetism*, which manifests itself in several metals.

12. We have still less evidence of any thing material in the principle of *heat*. Not only does it want, like the preceding, the sensible properties by which matter is characterized, but the laws of its motion and equilibrium, not being completely known, we cannot arrive at the same probable conclusion in this case as in the former. By following it however in our experiments, we find that it diffuses itself in bodies, passes from one to another, modifies the disposition, the distances, and attractive properties of their particles. But all this does not prove incontestibly, that the principle in question is itself a body. The strongest argument in favor of its materiality is derived perhaps from certain anal-

ogies, lately discovered, between the radiant properties of heat and those of light, which lead us to believe that one of these principles may change itself gradually into the other, that is, they may acquire and lose successively the modifications by which they are respectively distinguished. The developement of these analogies furnishes a most important subject of investigation.

13. It will be perceived from what has been said, that all bodies of a sensible magnitude, the materiality of which can be immediately determined, consist in the grouping together of a multitude of material particles of extreme minuteness, in which a difference in the mode of aggregation is the only circumstance that constitutes a body solid, liquid, or gaseous. There are moreover strong reasons for believing, as we have seen, that these particles are inert masses, incapable from any inherent power of their own, of modifying themselves, and susceptible only of of obeying causes from without; whether this want of choice and self-direction is, in fact, as observation seems to prove, a general and essential characteristic of matter, or whether we so regard it intellectually for the purpose merely of considering by themselves those properties which remain to matter, after it is deprived of this. Now material particles being considered as in this inert state, there will hence arise, in the phenomena which their aggregation presents, certain necessary conditions, which are applicable to all bodies, independently of the chemical nature of their constituent parts, being the simple consequences of their materiality. Such are the general laws of equilibrium and motion, which are deduced indeed mathematically from the single property of inertia.

14. We have already used the words *rest*, *motion*, and *force*, as making a part of ordinary language. It now becomes necessary to fix their meaning with precision. We begin with defining the place in which the phenomena under consideration are supposed to occur. In order to this let us conceive of space without bounds, immaterial, immoveable, and of which all the parts, similar among themselves, are capable of being penetrated by matter without opposing the smallest resistance. Whether space in this sense exist in nature or not, is of little consequence; the definition presents to us merely an abstract extension. Now imagine in this space the particles of which we have been speaking, the material elements of bodies, and let us first consider with respect to them the mere circumstance of their existence. This simple fact will be capable of two distinct modifications; it may be that the same particle shall remain without change in its actual place, or that by the influence of external causes it shall leave its place to pass to some other part of space. The first of these states constitutes *absolute rest*, and the second *motion*.

15. But we can conceive further, that two or several particles are displaced at the same time, and impressed with a common motion, preserving with regard to one another their respective positions. Then if we consider them with reference to immoveable space, they will actually be in absolute motion; but if we consider them simply in their mutual relations to one another, these will continue the same as if the whole group had remained at rest; and if there were upon one of these particles an intelligent being who should observe all the others, it would be impossible for him to decide from this observation alone, whether the whole system were in motion or not. The permanence of these relations in the midst of a common motion, is what we understand by *relative rest*. This will be the condition of a number of bodies placed in a boat and abandoned to the course of a smooth stream. This is indeed the condition of all the bodies about us so long as they remain fixed to the same point of the terrestrial surface. They are at rest among themselves; but the earth which turns daily on its axis, impresses upon them a common motion, and at the same time bears them all together in its orbit round the sun, which perhaps in its turn carries the earth and the whole system of planets toward some distant constellation. Relative rest, therefore, is really the only kind of rest which can actually take place among the objects to which our attention is directed. It is at least all that we can ever be certain of observing.

16. We are hence led to make a similar distinction with respect to motion, and to separate the *absolute motions* of bodies, considered with reference to immoveable space, from the relative changes of position which may happen among them. These last therefore may be called *relative motions*, whether that body of

the system to which they are referred, be itself in motion or at rest. The changes of place, for example, among the heavenly bodies, which we observe from the surface of the earth, are not absolute but relative motions, because the earth to which we refer them, as a fixed centre, has actually a motion of rotation on its axis and a progressive motion about the sun. Even when by calculation we have inferred from these observations the actual motions of the heavenly bodies as they would appear, if seen from the sun, we cannot affirm positively that these are absolute motions, since it may be that the sun and the whole planetary system have a common motion in space.

17. According to the idea of inertia which we derive from experience, we must regard the state of motion and that of rest, as simple accidents of matter, which it is incapable of imparting to itself, and which it can only receive from without, and which once received, it cannot alter. When therefore we see a body passing from one of these states to the other, we must regard this change as produced and determined by the action of external causes. These causes, whatever they may be, are denominated *forces*. Nature presents us with an infinite number of them which are at least in appearance of different kinds. Such are the forces produced by the muscles and organs of living animals, the exercise of which, for the most part, depends solely on the will. Such are also the forces of physical agents, as the expansion of bodies by heat, and their contraction by cold, &c. There are moreover others which seem to be inherent in certain bodies, as the attraction of the magnet for iron, and that which is manifested among electrified bodies.

From the very nature of matter as thus presented to our consideration, it will be seen that *a body once put into a state of motion or rest, by any cause whatever, must continue in that state forever, if no new cause is made to act upon it.* If it cannot give itself motion when at rest, it cannot stop itself when in motion, for this would be equivalent to giving itself motion in the opposite direction; neither can it change its velocity or direction, for this would equally imply a new force. Thus, *motion is naturally equal or uniform and rectilinear.*

18. When several forces are applied at the same time to a body, they are mutually modified by the connexion which exists among the different parts of the body, and which prevents each from taking the motion which the force exerted upon it tends to produce. If these forces happen entirely to destroy each other, so that the body remains at rest, we say that the forces are in *equilibrium*, or that the body is in equilibrium, under the action of these forces.

19. *Mechanics* is the science which treats of the equilibrium and motion of bodies. That part, the object of which is to discover the conditions of equilibrium, is called *statics*.* We give the name of *dynamics*† to the other part which has for its object to determine the motion which a body takes, when the forces applied to it are not in equilibrium. The general laws of statics and dynamics are applicable to fluids; but on account of the peculiar difficulty attending the consideration of this class of bodies we are accustomed to treat them separately. That part of the mechanics of fluids which relates to their eqilibrium is called *hydrostatics*,‡ and that which comprehends their motions, *hydrodynamics*.§

20. In our inquiries on these subjects, we first proceed upon the supposition that there are no other bodies, and no other forces in nature, except those under consideration. Thus all bodies are supposed to be destitute of weight, and free from friction, resistance, and obstructions of every kind. Regard is afterwards had to these causes; but to estimate their effects, it is necessary to begin by investigating each point separately.

* From ιστημι, *I stand.*

† From δυναμις, *power.*

‡ From ὑδωρ, *water*, and ιστημι.

§ From ὑδωρ and δυναμις.

ORIGINAL HYMN.

By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here, once, the embattled farmers stood,
And fired the shot heard round the world.

The foe, long since, in silence slept;
Alike, the conqueror silent sleeps;
And Time the ruined bridge has swept
Down the dark stream which seaward creeps.

On this green bank, by this soft stream,
We place with joy a votive stone,
That memory may their deed redeem,
When, like our sires, our sons are gone.

O Thou who made those heroes dare
To die, or leave their children free,—
Bid Time and Nature gently spare
The shaft we raise to them and Thee.

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ELEMENTS

OF

ELECTRICITY, MAGNETISM,

AND

ELECTRO-MAGNETISM,

EMBRACING

THE LATE DISCOVERIES AND IMPROVEMENTS,

DIGESTED INTO THE FORM OF A TREATISE;

BEING

THE SECOND PART

OF

A COURSE OF NATURAL PHILOSOPHY,

COMPILED

FOR THE USE OF THE STUDENTS OF THE UNIVERSITY

AT

CAMBRIDGE, NEW ENGLAND.

BY JOHN FARRAR,

PROFESSOR OF MATHEMATICS AND NATURAL PHILOSOPHY.

CAMBRIDGE, N. E.

PRINTED BY HILLIARD AND METCALF,

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NO. 134 WASHINGTON STREET, BOSTON.

1826.

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AN

EXPERIMENTAL TREATISE

ON

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COMPREHENDING

THE LEADING PRINCIPLES OF THE SCIENCE.

AND

AN EXPLANATION OF THE MORE IMPORTANT

AND CURIOUS OPTICAL INSTRUMENTS AND OPTICAL PHENOMENA,

BEING

THE THIRD PART

[Continued over.]

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OF

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Cambridge, June 7, 1826.

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DISTRICT OF MASSACHUSETTS, TO WIT:

District Clerk's Office.

BE it remembered, that on the fifth day of March, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, Charles Follen of the said district, has deposited in this office the title of a book, the right whereof he claims as author, in the words following, *to wit:*—

"Deutsches Lesebuch für Anfänger."

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned"; and also to an act, entitled "An act supplementary to an act, entitled, 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned'; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS,
Clerk of the District of Massachusetts.

CAMBRIDGE:
PRINTED BY E. W. METCALF AND CO.,
Printers to the University.

GERMAN READER

FOR

BEGINNERS.

Charles (Theodore Christian) Follen.

[2d ed.]

BOSTON:
HILLIARD, GRAY, LITTLE, AND WILKINS.
1831.

Deutſches Leſebuch

für

Anfänger.

Boston:
Hilliard, Gray, Little und Wilkins.
1831.

PREFACE TO THE SECOND EDITION.

The present edition of the German Reader possesses several advantages over the first. It appears in German type, and is thus calculated to familiarize the learner with the character in which most German books are printed. It now contains a much greater quantity of matter, the size of the page having been enlarged, and some pages added. New pieces have been substituted for some of those contained in the first edition, the change having been suggested by the experience of the compiler of the work in using it as a class-book in the University.

The selection has been made with the view of acquainting the student with the best among the various styles of composition to be found in the most distinguished modern authors, some of the easiest specimens having been taken from each. In no instance, however, has the case of the learner been alone consulted; from a persuasion that pieces possessing great intrinsic value afford to the student more than a compensation for any additional labor they may cost him, and if once made his own, will form a more solid basis for a thorough and extensive knowledge of the language and literature.

In the choice of the poems, ballads have been selected in preference to others, as beginners can more easily enter into the character and idiom of this species of poetry.

A few scenes from German plays are given, as furnishing the best lessons in the language of conversation.

The German Preface to the first edition, exhibiting a brief sketch of German literature, is retained.

CHARLES FOLLEN.

Cambridge, March 3, 1831.

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A

PRACTICAL GRAMMAR

OF THE

GERMAN LANGUAGE.

By CHARLES FOLLEN,
PROFESSOR OF THE GERMAN LANGUAGE AND LITERATURE
IN HARVARD UNIVERSITY.

THIRD EDITION.

BOSTON:
HILLIARD, GRAY, AND COMPANY.
1835.

ΟΜΗΡΟΥ ΙΛΙΑΣ.

THE

ILIAD OF HOMER,

FROM THE TEXT OF WOLF.

WITH ENGLISH NOTES

AND FLAXMAN'S ILLUSTRATIVE DESIGNS.

EDITED

By C. C. FELTON, A M.,

COLLEGE PROFESSOR OF GREEK IN HARVARD UNIVERSITY.

BOSTON:

HILLIARD, GRAY, AND COMPANY.

CAMBRIDGE:

BROWN, SHATTUCK, AND CO.

1833.

PREFACE.

The text of this edition of the Iliad is an exact reprint of the Leipzig edition, published by Tauchnitz in 1829. It has been thought better to select some approved text and follow it faithfully, than to attempt a revision, which cannot be executed with the same advantages in this country as in Europe. The emendations of Wolf have met with general approbation, and it has appeared expedient to adopt the most correctly printed edition of his text, which is believed to be that just mentioned. It was published in Leipzig after a most severe revision. A reward was offered for the detection of every error, and a text comparatively immaculate was thus obtained, which is here presented, in our reprint. The utmost pains have been taken to insure its typographical correctness.

In the preparation of the notes, I have been guided by my recollections as an instructor, and have selected those passages for comment which have appeared to me, from several years' experience in the class-room, most to require it. I have consulted freely some of the best commentators, particularly Heyne and Trollope. The notes, it will be perceived, are designed partly to explain the most difficult phrases, allusions, and constructions, and partly to call the attention of the reader to the intrinsic poetical beauties of

the Iliad. My wish has been to lead the young student to read the poem, not in the spirit of a school-boy conning a dull lesson to be "construed" and "parsed" and forgotten when the hour of recitation is at an end, but in the delightful consciousness that he is employing his mind upon one of the noblest monuments of the genius of man. Whatever his conclusions may be, as to the merits of particular passages, if any remarks of mine should chance to excite his attention to the real character of the poem, and to promote a habit of analytical criticism, whether his opinions agree with my own or not, the object which I have proposed to myself will be accomplished. A faithful use of the Grammar and Lexicon is, of course, of primary importance; nor can the habit of constant and careful verbal analysis be too strongly inculcated.

The Illustrations of Mr. Flaxman are not so generally known in this country as they ought to be. No modern sculptor, according to the opinions of the best judges, has imbibed more thoroughly the spirit of grace and beauty which belongs preëminently to ancient art. His mind may be said to have been cast in a Grecian mould; he had the same intuitive perception of the beautiful, the same love of simplicity, the same power, which belonged to that intellectual people, of embodying in perfect forms, the ideal creations of genius. He spent seven years in studying the remains of antiquity at Rome; and no man was ever more fitted by nature and education to revive and reproduce the elegant simplicity of the works of the ancients. His Illustrations of Homer, designed originally for bas-reliefs, were welcomed, on their appearance, by the applause of all Europe. They have been repeatedly published in England, France, Germany, and Italy, and have taken, by universal consent, a place among the happiest modern representations of the spirit of the antique. They hold the same rank in art that Goethe's *Iphigenie* holds in literature. The republication of these

Illustrations, it is believed, will be an acceptable service to the readers of Homer, executed as they are in the purest Grecian style. As a general remark, it may be observed, that the Art and Literature of the ancients shed light upon each other to a degree unknown in modern times. There was a peculiar connexion between them; they were different developements of the same ideas of the beautiful. The sculptor borrowed his theme from the poet; the poet was influenced in turn by the sculptor; both were in some measure controlled by the architect; while all wrought under the animating impulse of the most delightful country and climate, where every breeze seemed to bear on its wings the choicest inspiration of poetry. It appears necessary, therefore, to look beyond the mere words of ancient literature, if we would understand it in a liberal way; and to see how the same spirit, which breathes from the poet's page, was embodied in the works of the artist. To promote this kind of study among the young readers of Homer, this edition of the Iliad is accompanied by the truly Grecian Illustrations of Flaxman. Mr. Andrews has executed the engraving with a skill and fidelity to the original, highly honorable to his taste and talents as an artist.

The Homeric question, as it is called, cannot be discussed in this place. The reader who is curious to look into this very interesting subject, will do well to consult the learned Prolegomena of Wolf, and the writings of Heyne. Happily, a decision on this much contested matter is not necessary to the most complete enjoyment of the poetical excellences of the Iliad. For my own part, I prefer to consider it as we have received it from the ancient editors, as one poem, the work of one author, and that author Homer, the first and greatest of minstrels. As I understand the Iliad, there is a unity of plan, a harmony of parts, a consistency among the different situations of the same character, which mark it as the production of one mind; but of a mind as versatile

as the forms of nature, the aspects of life, and the combinations of powers, propensities, and passions in man are various. Some of the chief personages in the Iliad show themselves but imperfectly, unless all the situations in which they are placed throughout the poem be taken into consideration. Achilles, for example, in the first book, exhibits only the ungovernable impetuosity of his temper, and justifies the character given of him by Horace:

Impiger, iracundus, inexorabilis, acer.

But in the interview with the ambassadors sent by Agamemnon to his tent, he shows himself courteous, hospitable, and eloquent. After the death of Patroclus, the higher qualities of his character, his strong affections, his heroic virtues are magnificently developed. This circumstance seems to show, that the poet, making his heroes display themselves by their actions, intended that an entire character should be judged by taking into view the whole series of events comprehended in the poem. The same observation will apply to other personages of the Iliad.

The historical facts, which form the basis of the poem, are few, and may be concisely stated. The immediate cause of the Trojan war was the abduction of the beautiful Helen from Sparta, by Alexander, or Paris, son of Priam, the king of Troy. The early people of Western Asia and of Greece appear to have sprung from the same origin, and probably spoke the same language. Their manners, customs, and mythology, according to Homer and Herodotus, were nearly alike. Before the Trojan war, piratical expeditions from Greece to Asia, and from Asia to Greece, were the common enterprises of the adventurous spirits of the age, who carried off men, women, children, and cattle. It also grew into a fashion for the leaders to seize upon beautiful women of high rank, the carrying off of whom was a matter of pride and triumph to the successful marauder. Herodotus in

his First Book mentions several instances. In consequence of this state of things, Tyndarus, king of Sparta, required of the chieftains, who sought his daughter in marriage, to bind themselves beforehand that they would unite to restore her, should she be stolen in this manner from the husband of her choice. She was married to Menelaus. Shortly after this event, Paris, who appears to have been a kind of piratical dandy, visited Sparta, and was hospitably entertained by Menelaus, whom he contrived to rob of his beautiful wife, and a large amount of treasure. The chieftains of the different states were now called upon to fulfill their promise, and a large armament was assembled at Aulis, under the command of the two brothers, Agamemnon and Menelaus. The numbers furnished by the respective chiefs, are given in the famous catalogue.

The state of society and character of the age must be kept in mind by the reader of Homer. Though raised considerably above barbarism, the marks of primitive simplicity were still discernible. Communities were governed by hereditary chieftains, whose powers were not defined with much precision, but depended in a great measure on the personal qualities of the individual. These chieftains were in general distinguished by strength and prowess, and were expected to lead their subjects in expeditions for plunder and in battle. They are variously styled in Homer, *kings*, *chiefs*, *leaders*, and *shepherds of the people*. In this great enterprise they were doubtless animated, not so much by the desire of avenging the insulted honor of Menelaus, as by the hope of returning laden with the rich spoils of Asia; for Troy, according to several intimations in the Iliad, was at this period in a highly

prosperous condition, and the customs of war sanctioned the merciless sacking of cities and the selling of captives into slavery.

The Grecian forces, brought together in this manner, and entertaining these expectations, sailed for the Troad. The

war was prosecuted with various success, on the plain of Troy, for nine years; during which many neighbouring cities were plundered, and their inhabitants killed or sold. In the tenth year the city was taken and laid in ruins. Such is a sketch of the ground-plan on which the divine genius of Homer raised the magnificent superstructure of the Iliad. I have thought it necessary to state thus much, with a view to the clear understanding of merely the poetical character of Homer. Much entertainment and instruction may be found in the farther investigation of these points, by such as wish to become learned in the early history of Greece.

The splendor of the Homeric dialect is worthy of the greatest admiration. There is a certain point in the progress of every people, when their language is most fitted for poetical composition. It is when they have risen above the state of barbarism to a condition of refinement, yet uncorrupted by luxury, and before the intellectual powers have been given much to speculative philosophy. Then the rudeness of language is worn away, but the words are still used in their primitive meanings. They are like coins, lately from the mint, with the impressions unworn by long and various use in the manifold business of life. The numerous secondary meanings which the ever-increasing intricacy of the social relations, and the new views and abstract ideas of science, impart to words, sometimes to the concealment of their original senses, have not yet confused or effaced the impressions. Such was the condition of our own noble language in the time of Elizabeth. The words of Shakspeare and Massinger have a truth to nature, a clearness and graphic power, a simplicity, force, and freshness, which few subsequent writers have been able to rival. Such was the condition of the Greek language in the age of Homer. Formed under the genial influences of a serene and beautiful heaven, amidst the most varied and lovely scenery in nature, and by a people of a peculiarly delicate organi-

zation, of the keenest susceptibility to beauty, and of the most creative imagination, the language had attained a descriptive force, a copiousness, and harmony, which made it a fit instrument to express the immortal conceptions of poetry. Its resources were inexhaustible. For every mood of mind, every affection of the heart, every aspect of nature, it had an appropriate expression, and the most delicate imagery. Its words and sentences are pictures; in such living forms do they bring the thing described before the reader's eye. The metrical harmony of the Iliad has never been equalled. The verse flows along freely and majestically, more like the great courses of Nature, than any invention of man.

Thus the author of the Iliad enjoyed very great advantages for the poetical handling of his subject; and his genius was on a level with his situation. We should not expect in the work of an early poet, the various humors and characters which grow out of modern society; but we shall find in Homer a wonderful power in the delineation of such characters as belong to the heroic age. The various personages of the Iliad come bodily before us; we see them act, we hear them speak; but we neither see nor hear the mighty conjuror who has summoned them around us. Every hero bears himself throughout consistently. There is no confusion, no contradiction, no indistinctness. The voyage, the council, the battle-field, the storm, are all described with equal power, truth, and knowledge. The hospitable entertainment, the eloquent debate, the warmth of friendship, the love of country, and the happiness of domestic life, are depicted with a warmth of coloring which shows the familiarity and fondness of one who has known them all. The speeches of the ambassadors in the tent of Achilles, the lament of Agamemnon over his wounded brother, the interview between Hector and Andromache, the visit of Priam to the Grecian camp, the short but most animating harangue

of Achilles urging the Greeks to immediate battle after the reconciliation, with numberless others, display the transcendent genius and consummate knowledge of the poet. It has been well remarked, that Homer's vivid conception of human affections seems to have unfolded to him, in a striking manner, those truths in relation to the human soul, which are so necessary to satisfy its innate aspirations; and to illustrate this idea, the following words of Achilles are referred to: (xxii. 389, 390.)

> Εἰ δ' ἦ θανόντων τίς περ καταλήθετ' ἐν Ἄϊδι,
> Αὐτὰρ ἔγὼ καὶ κεῖθι φίλου μεμνήσομ' ἑταίρου.
>
> "For though they do forget the dead in Hades,
> Yet, even there, will I remember my companion."

It is true that a future life was believed in as an article of poetical faith; yet many passages in Homer show how imperfect and uncertain were the ideas of the age on this subject. But here the poet is setting forth the grief of Achilles for the death of his beloved companion and friend. In the ardor of his imagination, under the strong inspiration of the moment, his genius, forgetting the dim traditions and idle fancies which gave the heart no cheering hope, suddenly

opens to the delightful vision of a future and conscious existence, in which the friendships formed on earth shall be remembered and renewed. According to this fine criticism, the passage at once shows how the belief in a life to come suits the wants of the human heart, and how deeply the poet was able to go into the nature of man. I mention this as one of many points of view from which the intelligent reader of Homer may examine his works, and as one of many interesting reflections which will occur to an attentive mind.

I have briefly referred to the peculiarities of the country and the state of society in which the Iliad was produced. These must be kept steadily in view, if we would form a just estimate of Homer. I will remark, in addition, that books of

travels in Greece and Asia Minor afford the most valuable assistance in clearing up obscure passages, and particularly in throwing light upon descriptions of natural scenery. There has not been sufficient attention given to this kind of illustration, by commentators on the ancient classics. I am persuaded that a man of classical taste, who should make a careful survey of Greece, and study her present language, superstitions, customs, traditions, and antiquities, with this single object in view, would do more to illustrate the beauties of her ancient literature, remove uncertainties, and restore the half-lost impressions of some of her choicest gems, than the acutest mind could do by the researches of the closet, aided by the most critical erudition. Mr. Wood's delightful "Essay on the Original Genius of Homer" is a fine example of this kind of illustration, from which I beg leave to quote the following remarks upon a passage in Iliad ix:

> Ὡς δ' ὅτε πόντου ἐρίτιμον ἰχθυόεντα,
> Βορέης καὶ Ζέφυρος, τώ τε Θρήικηθεν ἄητον,
> Ἐλθόντ' ἰξαπίνης· ἅμυδις δέ τε κῦμα πέλωσιν
> Κορθύεται· πολλὸν δὲ παρ' ἄλλα φῦκος ἴχνιον·
> Ὡς ἰδαΐζετο θυμὸς ἐὺ στήθεσσιν Ἀχαιῶν.

Which Pope has thus translated:

> "As, from its cloudy dungeon issuing forth,
> A double tempest of the West and North
> Swells o'er the sea from Thracia's frozen shore,
> Heaps waves on waves, and bids th' Ægean roar;
> This way and that, the boiling deeps are tost;
> Such various passions urged the troubled host."

"The poet's purpose, which was to paint the struggle of wavering indecision in the people, distracted between a sense of honor and of danger, and alternately resolving to fly or to stay, is, no doubt, completely satisfied in the general image, which he makes use of. But though his meaning went no farther, I am not less of opinion, that upon this occasion, his imagination suggested to him a storm, which

he had seen: and having myself had more than once an opportunity of observing from the coast of Ionia the truth of this picture in every circumstance, I cannot help giving it as an instance of the poet's constant original manner of composition, which faithfully (though perhaps in this case inadvertently) recalls the images, that a particular striking appearance of Nature had strongly impressed upon his youthful fancy, retaining the same local associations, which accompanied his first warm conception of them.

"But lest my testimony, as an eye-witness of the exact correspondence of this copy to the original, from which I suppose it taken, should not be satisfactory; I would propose a test of this matter, upon which every reader will be enabled to form his own judgment. Suppose a painter to undertake this subject from Homer, he will find each object not only clearly expressed, though within the compass of four hexameters; but its particular place on the canvas distinctly marked, and the disposition, as well as perspective, of the whole ascertained, with a precision of outline, from which it is impossible to depart. The Thracian mountains must form the back ground, thence the tempest is to burst on the Ægean sea, which has its proper stormy coloring; while the Ionian shore covered with sea-wreck, by a succession of waves breaking on its beach, will make the foreground, where the poet views, admires, and describes the whole." Wood's Essay, pp. 24, 25.

In the preceding remarks, several topics have been touched upon, which perhaps ought to be discussed at greater length. But as my chief object has been to call the young reader's attention to some of the leading views in the criticism of Homer, these observations may as well be brought to a close.

C. C. F.

Cambridge, Massachusetts,
May, 1833.

Οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
Τίτηκας θυμῷ· τὸ δέ τοι κὴρ εἴδεται εἶναι.
Ἦ πολὺ λωΐτερον ἐστι, κατὰ στρατὸν εὐρὺν Ἀχαιῶν
Δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἴπῃ.
Δημοβόρος βασιλεύς! ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
Ἦ γὰρ ἂν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο!
Ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὅρκον ὀμοῦμαι·
Ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
Φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
Οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἑ χαλκὸς ἔλεψεν
Φύλλα τε καὶ φλοιόν· νῦν αὖτέ μιν υἷες Ἀχαιῶν
Ἐν παλάμῃς φορέουσι δικασπόλοι, οἵτε θέμιστας
Πρὸς Διὸς εἰρύαται· ὃ δέ τοι μέγας ἔσσεται ὅρκος·
Ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται υἷας Ἀχαιῶν
Σύμπαντας· τοῖς δ' οὔτι δυνήσεαι ἀχνύμενός περ

Χρειομεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἕκτορος ἀνδροφόνοιο
Θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις,
Χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.
Ὣς φάτο Πηλείδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ,
Χρυσείοις ἥλοισι πεπαρμένον, ἕζετο δ' αὖτος·
Ἀτρείδης δ' ἑτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
Ἡδυεπὴς ἀγόρευσε, λιγὺς Πυλίων ἀγορητής,
Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή —
Τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
Ἐφθίαθ', οἵ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο
Ἐν Πύλῳ ἠγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσεν —
Ὅ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
Ὤ πόποι! ἦ μέγα πένθος Ἀχαϊὰδα γαῖαν ἱκάνει·
Ἦ κεν γηθήσαι Πρίαμος, Πριάμοιό τε παῖδες,
Ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
Εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοιϊν,
Οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
Ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.
Ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν, ἠέπερ ὑμῖν,
Ἀνδράσιν ὡμίλησα, καὶ οὔποτέ μ' οἵγ' ἀθέριζον.
Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
Οἷον Πειρίθοόν τε, Δρύανταά τε, ποιμένα λαῶν,
Καινέα τ', Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον.
[Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.]
Κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν·
Κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
Θηρσὶν ὀρεσκῴοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
Καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθών,

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Πολλὰ λισσομένη, χρυσάμπυκας ἵετεν ἵππους·
Φίλε κασίγνητε, κόμισαί τέ με, δός τέ μοι ἵππους,
Ὄφρ' ἐς Ὄλυμπον ἵκωμαι, ἵν' ἀθανάτων ἕδος ἐστίν.
Λίην ἄχθομαι ἕλκος, ὅ με βροτὸς οὔτασεν ἀνήρ,
Τυδείδης, ὃς νῦν γε καὶ ἂν Διῒ πατρὶ μάχοιτο.
Ὣς φάτο· τῇ δ' ἄρ' Ἥρης δῶκε χρυσάμπυκας ἵππους.
Ἡ δ' ἐς δίφρον ἔβαινεν, ἀκηκεμένη φίλον ἦτορ.
Πὰρ δὲ οἱ Ἶρις ἔβαινε, καὶ ἡνία λάζετο χερσίν·
Μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἄκοντε πετέσθην.
Αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἕδος, αἰπὺν Ὄλυμπον·
Ἔνθ' ἵππους ἔστησε ποδήνεμος ὠκέα Ἶρις,
Λύσασ' ἐξ ὀχέων· παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ.
Ἡ δ' ἐν γούνασι πίπτε Διώνης δῖ' Ἀφροδίτη,
Μητρὸς ἑῆς· ἡ δ' ἀγκὰς ἐλίξετο θυγατέρα ἣν,
Χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιώνων
Μαψιδίως, ὥσεί τι κακὸν ῥέζουσαν ἐνωπῇ;
Τὴν δ' ἠμείβετ' ἔπειτα φιλομμειδὴς Ἀφροδίτη·
Οὐτά με Τυδέος υἱός, ὑπέρθυμος Διομήδης,
Οὔνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
Οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή,
Ἀλλ' ἤδη Δαναοί γε καὶ ἀθανάτοισι μάχονται.
Τὴν δ' ἠμείβετ' ἔπειτα Διώνη, δῖα θεάων·
Τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο, κηδομένη περ.
Πολλοὶ γὰρ δὴ τλῆμεν Ὀλύμπια δώματ' ἔχοντες
Ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
Τλῆ μὲν Ἄρης, ὅτε μιν Ὦτος κρατερός τ' Ἐφιάλτης,
Παῖδες Ἀλωῆος, δῆσαν κρατερῷ ἐνὶ δεσμῷ·
Χαλκέῳ δ' ἐν κειρόμῳ δέδετο τρισκαίδεκα μῆνας.
Καί νύ κεν ἐνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
Εἰ μὴ μητρυιή, περικαλλὴς Ἠερίβοια,
Ἑρμέᾳ ἐξήγγειλεν· ὃ δ' ἐξέκλεψεν Ἄρηα,
Ἤδη τειρόμενον· χαλεπὸς δέ ἑ δεσμὸς ἐδάμνα.
Τλῆ δ' Ἥρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος
Δεξιτερὸν κατὰ μαζὸν ὀϊστῷ τριγλώχινι
Βεβλήκει· τότε καί μιν ἀνήκεστον λάβεν ἄλγος.
Τλῆ δ' Ἅιδης ἐν τοῖσι πελώριος ὠκὺν ὀϊστόν,
Εὖτέ μιν ὠὐτὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,
Ἐν πύλῳ ἐν νεκύεσσι βαλὼν, ὀδύνῃσιν ἔδωκεν.
Αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὄλυμπον,
Κῆρ ἀχέων, ὀδύνῃσι πεπαρμένος· αὐτὰρ ὀϊστὸς
Ὦμῳ ἔνι στιβαρῷ ἠλήλατο, κῆδε δὲ θυμόν·

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Ἀλλά οἱ οὔτις τῶγε τόϊ' ἤρκεσε λυγρὸν ὄλεθρον,
Πρόσθεν ὑπαντιάσας· ἀλλ' ἄμφω θυμὸν ἀπηύρα,
Αὐτόν, καὶ θεράποντα Καλήσιον, ὃς ῥα τότ' ἵππων
Ἔσκεν ὑφηνίοχος· τὼ δ' ἄμφω γαῖαν ἐδύτην.
Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν·
Βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὕς ποτε Νύμφη
Νηΐς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίωνι.
Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος,
Πρεσβύτατος γενεῇ, σκότιον δέ ἑ γείνατο μήτηρ·
Ποιμαίνων δ' ἐπ' ὄεσσι μίγη φιλότητι καὶ εὐνῇ,
Ἡ δ' ὑποκυσσαμένη διδυμάονε γείνατο παῖδε·
Καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
Μηκιστηϊάδης, καὶ ἀπ' ὤμων τεύχε' ἐΰσσα.
Ἀστύαλον δ' ἄρ' ἔπιφνε μενεπτόλεμος Πολυποίτης·
Πιδύτην δ' Ὀδυσεὺς Περκώσιον ἐξενάριξεν
Ἔγχεϊ χαλκείῳ· Τεῦκρος δ' Ἀρετάονα δῖον.
Ἀντίλοχος δ' Ἄβληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης· Ἔλατον δε ἄναξ ἀνδρῶν Ἀγαμέμνων·
Ναΐδι δε, Σατνιόεντος εὐρρείτεω παρ' ὄχθας,
Ἡδάσσατο αἰπεινήν. Φύλακον δ' ἕλε Λήϊτος ἥρως
Φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.
Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
Ζωὸν ἑλ'· ἵππω γὰρ οἱ ἀτυζομένω πεδίοιο,
Ὄζῳ ἔνι βλαφθέντε μυρικίνῳ, ἀγκύλον ἅρμα
Ἄξαντ' ἐν πρώτῳ ῥυμῷ, αὐτὼ μὲν ἐβήτην
Πρὸς πόλιν, ἦπερ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο·
Αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
Πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα· πὰρ δέ οἱ ἔστη
Ἀτρείδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.
Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλίσσετο γούνων·
Ζώγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
Πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
Χαλκός τε χρυσός τε, πολύμητός τε σίδηρος·
Τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,
Εἴ κεν ἐμὲ ζωὸν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.
Ὣς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν.
Καὶ δή μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
Δώσειν ᾧ θεράποντι κατεξέμεν· ἀλλ' Ἀγαμέμνων
Ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ηὔδα·
Ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως
Ἀνδρῶν; ἦ τοι ἄριστα πεποίηται κατὰ οἶκον
Πρὸς Τρώων· τῶν μήτις ὑπεκφύγοι αἰπὺν ὄλεθρον,
Χειρός θ' ἡμετέρας· μηδ' ὄντινα γαστέρι μήτηρ

ΙΛΙΑΔΟΣ Η. 106

Εἶσω δ' ἀσπίδ' ἔαξε, βαλὼν μυλοειδεῖ πέτρῳ·
Βλάψε δέ οἱ φίλα γούνα'· ὁ δ' ὕπτιος ἐξετανύσθη,
Ἀσπίδ' ἐνιχριμφθείς· τὸν δ' αἶψ' ὥρθωσεν Ἀπόλλων.
Καί νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,
Εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,
Ἦλθον, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν χαλκοχιτώνων,
Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένω ἄμφω.
Μέσσῳ δ' ἀμφοτέρων σκῆπτρα σχέθον· εἶπέ τε μῦθον
Κήρυξ Ἰδαῖος, πεπνυμένα μηδέα εἰδώς·
Μηκέτι, παῖδε φίλω, πολεμίζετε, μηδὲ μάχεσθον·

Ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεύς·
Ἄμφω δ᾽ αἰχμητά· τύχε δὴ καὶ ἴδμεν ἅπαντες.
Νὺξ δ᾽ ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι.
Τὸν δ᾽ ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
Ἰδαῖ᾽, Ἕκτορι ταῦτα κελεύετε μυθήσασθαι·
Αὐτὸς γάρ χάρμῃ προκαλέσσατο πάντας ἀρίστους.
Ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι, ᾗπερ ἂν οὗτος.
Τὸν δ᾽ αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
Λίην· ἐπεί τοι δῶκε θεὸς μέγεθός τε βίην τε,
Καὶ πινυτήν, περὶ δ᾽ ἔγχει Ἀχαιῶν φέρτατός ἐσσι·
Νῦν μὲν παυσώμεσθα μάχης καὶ δηϊοτῆτος
Σήμερον· ὕστερον αὖτε μαχησόμεθ᾽, εἰσόκε δαίμων
Ἄμμε διακρίνῃ, δώῃ δ᾽ ἑτέροισί γε νίκην·
Νὺξ δ᾽ ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι·
Ὡς σύ τ᾽ ἐϋφρήνῃς πάντας παρὰ νηυσὶν Ἀχαιούς,
Σούς τε μάλιστα ἕτας καὶ ἑταίρους, οἵ τοι ἔασιν·
Αὐτὰρ ἐγὼ κατὰ ἄστυ μέγα Πριάμοιο ἄνακτος
Τρῶας ἐϋφρανέω καὶ Τρωάδας εἱκεσιπέπλους,
Αἵτε μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα.
Δῶρα δ᾽, ἄγε, ἀλλήλοισι περικλυτὰ δώομεν ἄμφω,
Ὄφρα τις ὧδ᾽ εἴπῃσιν Ἀχαιῶν τε Τρώων τε·
Ἦ μὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,
Ἠδ᾽ αὖτ᾽ ἐν φιλότητι διήμεσαν ἀρθμήσαντε.
Ὡς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον,
Σὺν κολεῷ τε φέρων καὶ εὐτμήτῳ τελαμῶνι·
Αἴας δὲ ζωστῆρα δίδου φοίνικι φαεινόν.
Τὼ δὲ διακρινθέντε, ὃ μὲν μετὰ λαὸν Ἀχαιῶν
Ἤϊ᾽, ὃ δ᾽ ἐς Τρώων ὅμαδον κίε. τοὶ δ᾽ ἐχάρησαν,
Ὡς εἶδον ζωόν τε καὶ ἀρτιμέα προσιόντα,
Αἶαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·
Καί ῥ᾽ ἦγον προτὶ ἄστυ, ἐελπτίοντες σόον εἶναι.
Αἶαντ᾽ αὖθ᾽ ἑτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ
Εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκῃ.

ΙΛΙΑΔΟΣ Ι.

Μυρμιδόνων δ᾽ ἐπί τε κλισίας καὶ νῆας ἰκέσθην
Τὸν δ᾽ εὗρον φρένα τερπόμενον φόρμιγγι λιγείῃ,
Καλῇ, δαιδαλέῃ, ἐπὶ δ᾽ ἀργύρεον ζυγὸν ἦεν·
Τὴν ἄρετ᾽ ἐξ ἐνάρων, πόλιν Ἠετίωνος ὀλέσσας·
Τῇ ὄγε θυμὸν ἔτερπεν, ἄειδε δ᾽ ἄρα κλέα ἀνδρῶν.
Πάτροκλος δέ οἱ οἷος ἐναντίος ἦστο σιωπῇ,
Δέγμενος Αἰακίδην, ὁπότε λήξειεν ἀείδων.
Τὼ δὲ βάτην προτέρω, ἡγεῖτο δὲ δῖος Ὀδυσσεύς·
Στὰν δὲ πρόσθ᾽ αὐτοῖο· ταφὼν δ᾽ ἀνόρουσεν Ἀχιλλεύς,
Αὐτῇ σὺν φόρμιγγι, λιπὼν ἕδος, ἔνθα θάασσεν.
Ὡς δ᾽ αὖτως Πάτροκλος, ἐπεὶ ἴδε φῶτας, ἀνέστη.
Τὸν καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Χαίρετον· ἦ φίλοι ἄνδρες ἱκάνετον! ἦ τι μάλα χρεώ
Οἵ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοί ἐστον.
Ὡς ἄρα φωνήσας προτέρω ἄγε δῖος Ἀχιλλεύς,
Εἶσεν δ᾽ ἐν κλισμοῖσι, τάπησί τε πορφυρέοισιν·
Αἶψα δὲ Πάτροκλον προσεφώνεεν, ἐγγύς ἑόντα·
Μείζονα δὴ κρητῆρα, Μενοιτίου υἱέ, καθίστα·
Ζωρότερον δὲ κέραιε, δέπας δ᾽ ἔντυνον ἑκάστῳ.
Οἱ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρῳ.
Ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ᾽ ἑταίρῳ.
Αὐτὰρ ὅγε πρῶτον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,
Ἐν δ᾽ ἄρα νώτου ἔθηκ᾽ ὄϊος καὶ πίονος αἰγός,
Ἐν δὲ συὸς σιάλοιο ῥάχιν τεθαλυῖαν ἀλοιφῇ.
Τῷ δ᾽ ἔχεν Αὐτομέδων, τάμνεν δ᾽ ἄρα δῖος Ἀχιλλεὺς·
Καὶ τὰ μὲν εὖ μίστυλλε, καὶ ἀμφ᾽ ὀβελοῖσιν ἔπειρεν·
Πῦρ δὲ Μενοιτιάδης δαῖεν μέγα, ἰσόθεος φώς.
Αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη, καὶ φλὸξ ἐμαράνθη,
Ἀνθρακιὴν στορέσας, ὀβελοὺς ἐφύπερθε τάνυσσεν·

Πάσσε δ᾽ ἁλὸς θείοιο, πραυτεύτων ἐπαείρας.
Αὐτὰρ ἐπεὶ ῥ᾽ ὤπτησε, καὶ εἰν ἐλεοῖσιν ἔχευεν,
Πάτροκλος μὲν σῖτον ἐπήνεικε τραπέζῃ,
Καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
Αὐτὸς δ᾽ ἀντίον ἷζεν Ὀδυσσῆος θείοιο,
Τοίχου τοῦ ἑτέροιο· θεοῖσι δὲ θῦσαι ἀνώγει
Πάτροκλον, ὃν ἑταῖρον· ὁ δ᾽ ἐν πυρὶ βάλλε θυηλάς.
Οἱ δ᾽ ἐπ᾽ ὀνείαθ᾽ ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
Νεῦσ᾽ Αἴας Φοίνικι. νόησε δὲ δῖος Ὀδυσσεύς·
Πλησάμενος δ᾽ οἴνοιο δέπας, δείδεκτ᾽ Ἀχιλῆα·
Χαῖρ᾽, Ἀχιλεῦ! δαιτὸς μὲν ἐΐσης οὐκ ἐπιδευὲς,
Ἠμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδαο,
Ἠδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλά

ΙΛΙΑΔΟΣ Π.

Ὣς αἴετο προτὶ ἄστυ, πολίων δ᾽ ἀπὸ θυμὸν ἔλοιτο
Ἕκτορι δὲ πρωτίστῳ ἀνάλκιδα θυμὸν ἐνῆκεν·
Ἐς δίφρον δ᾽ ἀναβάς, φύγαδ᾽ ἔτραπε, κέκλετο δ᾽ ἄλλους
Τρῶας φευγέμεναι· γνῶ γὰρ Διὸς ἱρὰ τάλαντα.
Ἔνθ᾽ οὐδ᾽ ἴφθιμοι Λύκιοι μένον, ἀλλ᾽ ἐφόβηθεν
Πάντες, ἐπεὶ βασιλῆα ἴδον, βεβλαμμένον ἦτορ,
Κείμενον ἐν νεκύων ἀγύρει· πολέες γὰρ ἐπ᾽ αὐτῷ
Κάππεσον, εὖτ᾽ ἔριδα κρατερὴν ἐτάνυσσε Κρονίων.
Οἱ δ᾽ ἄρ᾽ ἀπ᾽ ὤμοιϊν Σαρπηδόνος ἔντε᾽ ἕλοντο,
Χάλκεα, μαρμαίροντα, τὰ μὲν κοίλας ἐπὶ νῆας
Δῶκε φέρειν ἑτάροισι Μενοιτίου ἄλκιμος υἱός.
Καὶ τότ᾽ Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεύς·
Εἰ δ᾽, ἄγε νῦν, φίλε Φοῖβε, κελαινεφὲς αἷμα κάθηρον
Ἐλθὼν ἐκ βελέων Σαρπηδόνα, καί μιν ἔπειτα
Πολλὸν ἀποπρὸ φέρων, λοῦσον ποταμοῖο ῥοῇσιν,
Χρῖσόν τ᾽ ἀμβροσίῃ, περὶ δ᾽ ἄμβροτα εἵματα ἕσσον·
Πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
Ὕπνῳ καὶ Θανάτῳ διδυμάοσιν, οἵ ῥά μιν ὦκα
Θήσουσ᾽ ἐν Λυκίης εὐρείης πίονι δήμῳ.
Ἔνθα ἑ τιμήσουσι κασίγνητοί τε ἕταί τε
Τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.
Ὣς ἔφατ᾽· οὐδ᾽ ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων·
Βῆ δὲ κατ᾽ Ἰδαίων ὀρέων ἐς φύλοπιν αἰνήν·
Αὐτίκα δ᾽ ἐκ βελέων Σαρπηδόνα δῖον ἀείρας,
Πολλὸν ἀποπρὸ φέρων, λοῦσεν ποταμοῖο ῥοῇσιν,
Χρῖσέν τ᾽ ἀμβροσίῃ, περὶ δ᾽ ἄμβροτα εἵματα ἕσσεν·
Πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
Ὕπνῳ καὶ Θανάτῳ διδυμάοσιν, οἵ ῥά μιν ὦκα
Κάτθεσαν ἐν Λυκίης εὐρείης πίονι δήμῳ.
Πάτροκλος δ᾽ ἵπποισι καὶ Αὐτομέδοντι κελεύσας,
Τρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ᾽ ἀάσθη·
Νήπιος· εἰ δὲ ἔπος Πηληϊάδαο φύλαξεν,
Ἦ τ᾽ ἂν ὑπέκφυγε Κῆρα κακὴν μέλανος θανάτοιο.
Ἀλλ᾽ αἰεί τε Διὸς κρείσσων νόος ἠπὲρ ἀνδρῶν·
[Ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην
Ῥηϊδίως, ὅτε δ᾽ αὐτὸς ἐποτρύνῃσι μάχεσθαι·]
Ὅς οἱ καὶ τότε θυμὸν ἐνὶ στήθεσσιν ἄνῆκεν.
Ἔνθα τίνα πρῶτον, τίνα δ᾽ ὕστατον ἐξενάριξας,
Πατρόκλεις, ὅτε δή σε θεοὶ θάνατόνδε κάλεσσαν;
Ἄδρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ἔχεκλον,

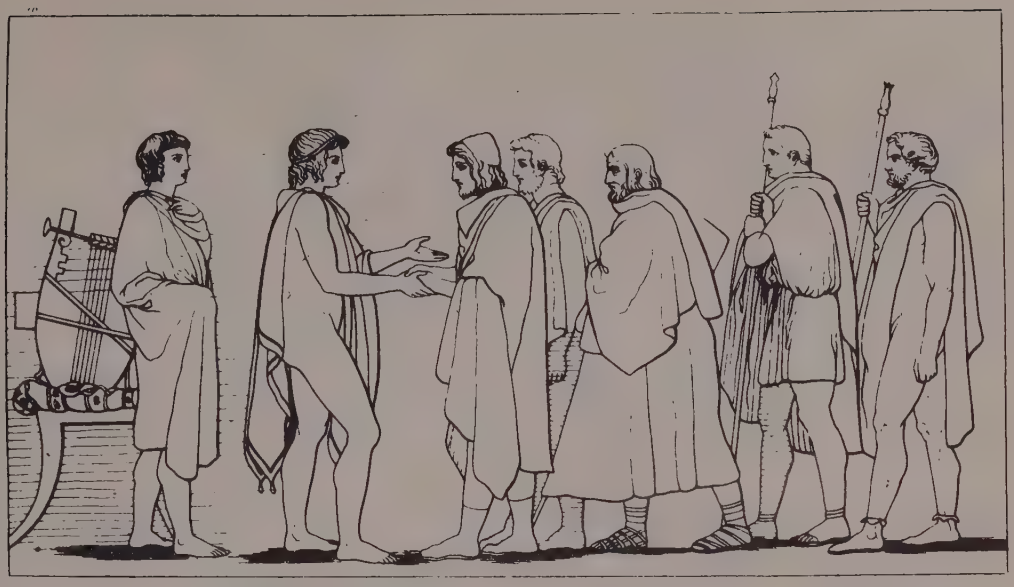
Καὶ Πέριμον Μεγάδην καὶ Ἐπίστορα καὶ Μελάνιππον,
Αὐτὰρ ἔπειτ᾽ Ἔλασον καὶ Μούλιον ἠδὲ Πυλάρτην·
Τοὺς ἕλεν· οἱ δ᾽ ἄλλοι φύγαδε μνώοντο ἕκαστος.

ΙΛΙΑΔΟΣ Ρ.

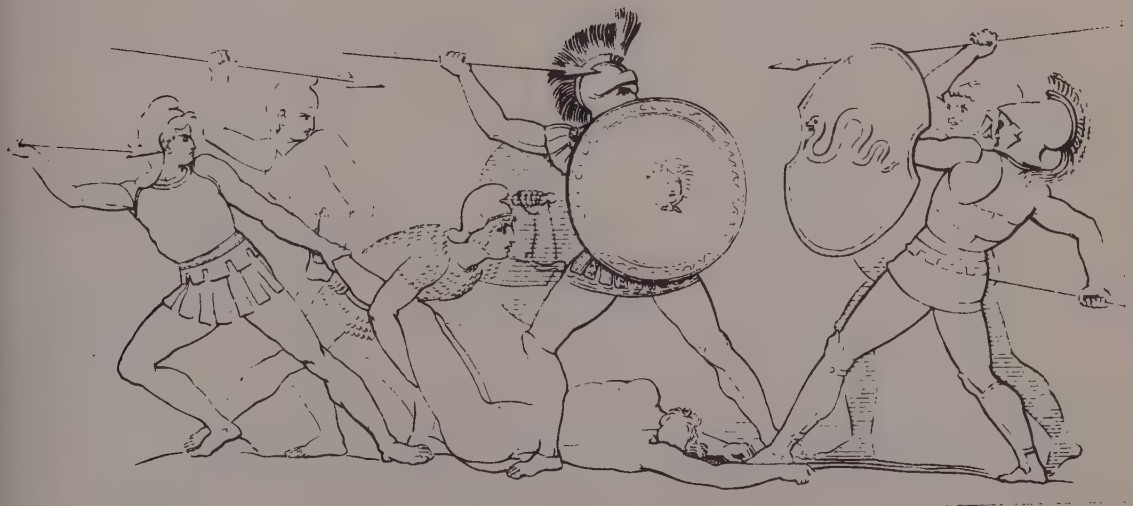
Τόσσῃ ἄρα Τρῶες ἰαχῇ ἴσαν. αὐτὰρ Ἀχαιοὶ
Ἔστασαν ἀμφὶ Μενοιτιάδῃ, ἵνα θυμὸν ἔχοντες,
Φραχθέντες σάκεσιν χαλκήρεσιν. ἀμφὶ δ᾽ ἄρα σφιν

Λαμπρῇσιν κορύθεσσι Κρονίων ἠέρα πολλὴν
Χεῦ· ἐπεὶ οὐδὲ Μενοιτιάδην ἴχθαιρε πάρος γε,
Ὄφρα, ζωὸς ἐών, θεράπων ἦν Αἰακίδαο·
Μίσησιν δ' ἄρα μιν δηΐων κυσὶ κύρμα γενέσθαι
Τρωῇσιν· τῷ καί οἱ ἀμυνέμεν ὦρσεν ἑταίρους.
Ἦσαν δὲ πρότεροι Τρῶες ἑλίκωπας Ἀχαιούς·
Νεκρὸν δὲ προλιπόντες ὑπέτρεσαν, οὐδέ τιν' αὐτῶν
Τρῶες ὑπερθύμοι ἔλον ἔγχεσιν, ἱέμενοί περ·
Ἀλλὰ νέκυν ἐρύοντο· μίνυνθα δὲ καὶ τοῦ Ἀχαιοὶ
Μέλλον ἀπέσεσθαι· μάλα γάρ σφεας ὦκ' ἐλέλιξεν
Αἴας, ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο
Τῶν ἄλλων Δαναῶν, μετ' ἀμύμονα Πηλείωνα.
Ἦτορ δὲ διὰ τρομάχων, συὶ εἴκελος ἀλκὴν
Καπρίῳ, ὅστ' ἐν ὄρεσσι κύνας θαλερούς τ' αἰζηοὺς
Ῥηϊδίως ἐκέδασσεν, ἐλιξάμενος διὰ βήσας·
Ὣς υἱὸς Τελαμῶνος ἀγαυοῦ, φαίδιμος Αἴας,
Ῥεῖα μετειπάμενος Τρώων ἐκέδασσε φάλαγγας,
Οἳ περὶ Πατρόκλῳ βέβασαν, φρόνιμον δὲ μάλιστα
Ἄστυ πόλι σφέτερον ἐρύειν, καὶ κῦδος ἀρέσθαι.
Ἵππιος τὸν Λήθοιο Πελασγοῦ φαίδιμος υἱός,
Ἱππόθοος, ποδὸς ἧκε κατὰ κρατερὴν ὑμίνην,
Δησάμενος τελαμῶνι παρὰ σφυρὸν ἁμφὶ τένοντας,
Ἕκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
Ἦλθε κακόν, τό οἱ οὔτις ἐρύκακεν ἱεμένων περ.
Τὸν δ' υἱὸς Τελαμῶνος, ἐπαΐξας δι' ὁμίλου,
Πλῆξ' αὐτοσχεδίην κυνέης διὰ χαλκοπαρῄου·
Ῥῆξε δ' ἐπιπροέηκε κόρυς περὶ δουρὸς ἀκωκῇ,
Πληγεὶς δ' ἔχεπ τε μεγάλῳ καὶ χειρὶ παχείῃ·
Ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἐξ ὠτειλῆς
Αἱματόεις· τοῦ δ' αὖθι λύθη μένος· ἐκ δ' ἄρτι χειρῶν
Πατρόκλοιο πόδα μεγαλήτορος ἧκε χαμᾶζε
Κεῖσθαι· ὁ δ' ἄχχ' αὐτοῖο πέσε πρηνὴς ἐπὶ νεκρῷ,
Τῆλ' ἀπὸ Λαρίσσης ἐριβώλακος· οὐδὲ τοκεῦσιν
Θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
Ἔπλεθ', ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
Ἕκτωρ δ' αὖτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ.
Ἀλλ' ὁ μὲν ἄντια ἰδὼν ἠλεύατο χάλκεον ἔγχος,
Τυτθόν· ὁ δὲ Σχεδίον, μεγαθύμου Ἰφίτου υἱόν,
Φωκήων ὄχ' ἄριστον, ὃς ἐν κλειτῷ Πανοπῆϊ
Οἰκία ναιετάασκε, πολέσσ' ἄνδρεσσιν ἀνάσσων·

THE EMBASSY TO ACHILLES

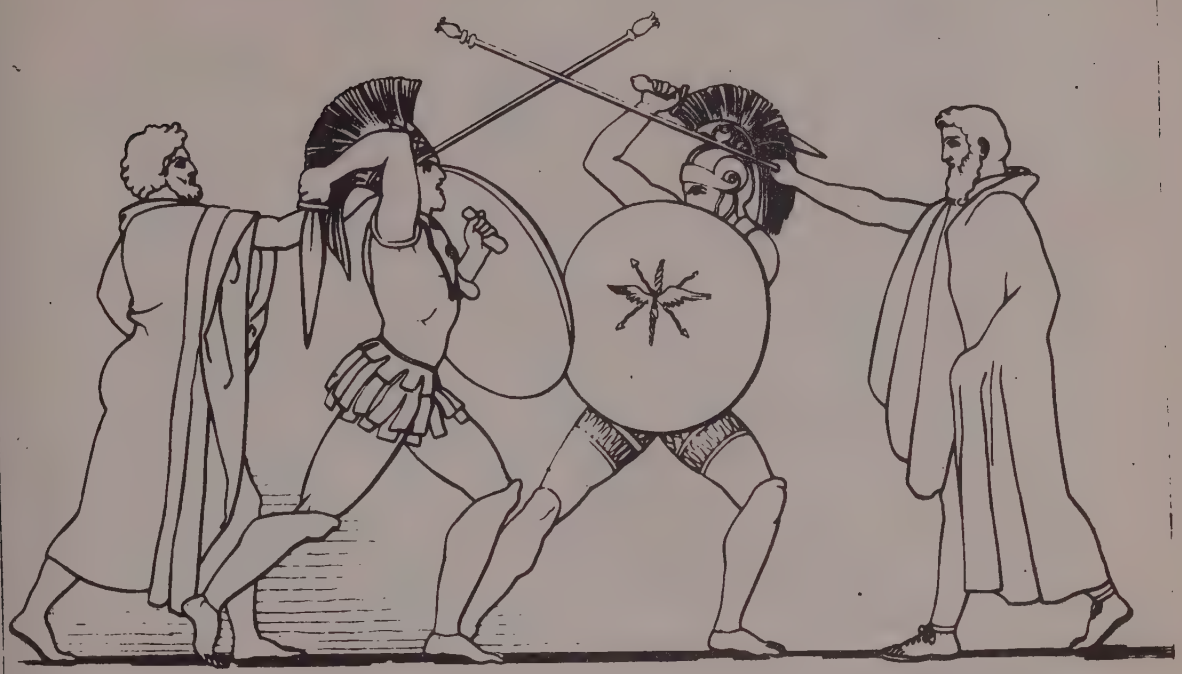


THE DEATH OF PATROCLUS



HECTOR & AJAX SEPERATED BY THE HERALDS

Pl. 15 — Z. 272



Between the words them peacefull sceptres rear'd — Z. 274

MINERVA REPRESSING THE FURY OF ACHILLES

Pl. 2.

While half unsheath'd appear'd the glittering blade
Minerva swift descended from above — B / L. 260

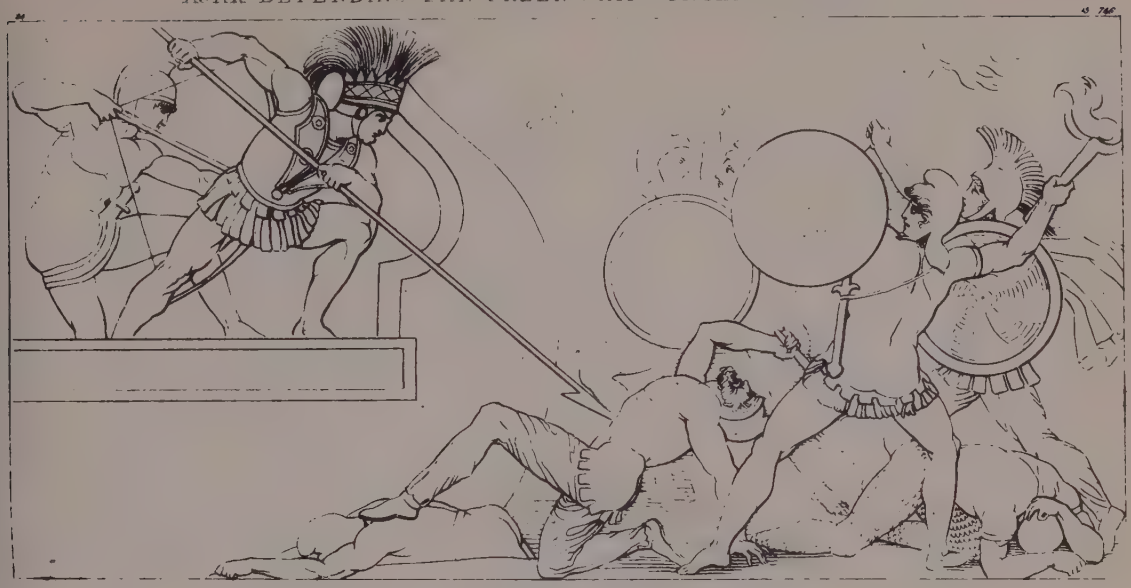
HECTOR CHIDING PARIS

him thus unactive with an ardent look
The prince beheld, and high resenting spoke.

OTUS & EPHIALTES HOLDING MARS CAPTIVE

Otus and Ephialtes held the chain

AJAX DEFENDING THE GREEK SHIPS AGAINST THE TROJANS



FÁBULAS LITERARIAS

DE

D. TOMAS DE IRIARTE.

Usus vetusto genere, sed rebus novis.
Phæd. Lib. V. Prol.

EL SÍ DE LAS NIÑAS,

COMEDIA

DE D. LEANDRO

FERNANDEZ DE MORATIN.

Estas son las seguridades que dan los padres y los tutores, y esto lo que se debe fiar en el sí de las niñas.
Acto III. Scena 13.

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LITERARY FABLES

OF

DON THOMAS DE IRIARTE.

CONTAINING

All the posthumous literary fables of the Author. Reprinted from the Madrid edition of 1830. Accompanied with explanations in English of all the words and idioms which are not found in the Dictionary of Neuman and Baretti, and a Table shewing the difference between the ancient and modern orthography.

IN CONTINUATION WILL BE FOUND THE

DRAMATIC MASTER PIECE,

ENTITLED

THE CONSENT OF THE YOUNG LADIES,

BY

D. LEANDRO FERNANDEZ DE MORATIN,

Reprinted from the last edition corrected by the author before his decease.

PREPARED FOR THE USE OF THE SCHOOLS AND COLLEGES IN THE UNITED STATES OF NORTH AMERICA.

BY F. SALES,
Instructer of French and Spanish in Harvard University, Cambridge.

SECOND EDITION, IMPROVED.

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1833.

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DE

D. TOMAS DE IRIARTE.

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Todas las fábulas literarias póstumas del Autor. Reimpreso de la Edicion de Madrid de 1830. Acompañado de esplicaciones en ingles de cuantos vocablos y modos de hablar que no se encuentran en el Diccionario de Neuman y Baretti, y de una Tabla que muestra la diferencia entre la ortografia antigua y moderna.

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OBRA MAESTRA DRAMÁTICA,

INTITULADA

EL SÍ DE LAS NIÑAS,

DE

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POR F. SALES,
Instructor de Frances y Español en la Universidad de Harvard, en Cambrigia.

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1833.

TITI LIVII PATAVINI

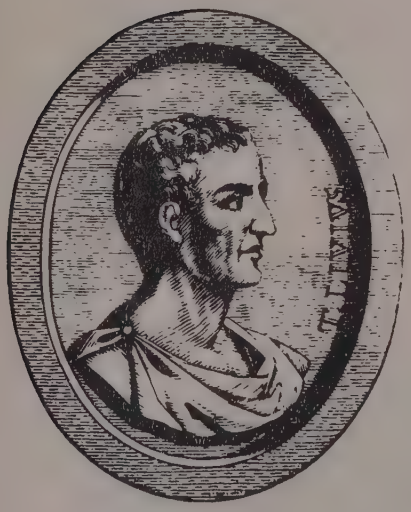
HISTORIARUM

LIBER PRIMUS

ET SELECTA QUÆDAM CAPITA.

CURAVIT NOTULISQUE INSTRUXIT

CAROLUS FOLSOM.



CANTABRIGIÆ:

SUMPTIBUS HILLIARD ET BROWN.

M DCCC XXIX.

A SHORT

INTRODUCTION

TO

ENGLISH GRAMMAR,

WITH

CRITICAL NOTES.

BY ROBERT LOWTH,

STYLED BISHOP OF [redacted]

FIRST AMERICAN EDITION

Nam ipsum Latine loqui est illud quidem in magno [redacted] dum; sed non tam sua sponte, quam quod [redacted] neglectum. Non enim tam præclarum est [redacted] turpe nescire; neque tam id mihi oratoris [redacted] Romani proprium videtur.

CAMBRIDGE:

PRINTED BY HILLIARD AND METCALF.

1811.

To face the Title

Charles Rollin.
late Principal of the University of
Paris Professor of Eloquence in the
Royal College & Member of the Royal
Academy of Inscriptions & Belles Lettres

Isaac Kerr

THE

ANCIENT HISTORY

OF THE

EGYPTIANS,
CARTHAGINIANS,
ASSYRIANS,
BABYLONIANS,
MEDES & PERSIANS,
MACEDONIANS,
AND
GRECIANS.

BY CHARLES ROLLIN,

LATE PRINCIPAL OF THE UNIVERSITY OF PARIS, &c.

IN EIGHT VOLUMES.

ILLUSTRATED WITH PLATES.

VOL. I.

PUBLISHED BY

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1805.

84

PRACTICAL

GRAMMAR

OF

THE FRENCH LANGUAGE.

By J. ROWBOTHAM.

WITH

ALTERATIONS AND ADDITIONS

By F. M. J. SURAULT,

TEACHER OF FRENCH IN HARVARD COLLEGE.

SECOND EDITION.

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BROWN, SHATTUCK, AND COMPANY.
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Cambridge, August 31, 1832

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85

CATECHISM

OF

POLITICAL ECONOMY;

OR,

FAMILIAR CONVERSATIONS

ON THE MANNER IN WHICH

WEALTH

IS

PRODUCED, DISTRIBUTED, AND CONSUMED

IN

SOCIETY.

BY JEAN-BAPTISTE SAY,

PROFESSOR OF POLITICAL ECONOMY IN THE "ATHENÉE ROYAL" OF PARIS, KNIGHT OF ST. WOLODOMIR OF RUSSIA; MEMBER OF THE SOCIETIES OF ZURICH, BOLOGNA, &c. AND AUTHOR OF A TREATISE ON POLITICAL ECONOMY.

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CATECHISM.

CHAPTER THE FIRST.

On the Composition of Wealth and the Use of Money.

WHAT do you understand by the word, wealth?

Whatever has a value; gold, silver, land, merchandise . . . . .

Are not gold and silver preferable to other wealth?

That is preferable in which the greatest value is to be found. One hundred and ten guineas in corn are preferable to one hundred guineas in gold.

But, where the value is equal, is not the money better than the merchandise?

In fact, it is preferred.

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WITH AN

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AND

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PHILOSOPHY OF THE HUMAN MIND.

BY DUGALD STEWART.

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The circumstances which have so long delayed the publication of these volumes on the Intellectual Powers, have not operated, in an equal degree, to prevent the prosecution of my inquiries into those principles of Human Nature, to which my attention was, for many years, statedly and forcibly called by my official duty. Much, indeed, still remains to be done in maturing, digesting, and arranging many of the doctrines which I was accustomed to introduce into my lectures; but if I shall be blessed, for a few years longer, with a moderate share of health and of mental vigor, I do not altogether despair of yet contributing something, *in the form of Essays*, to fill up the outline which the sanguine imagination of youth encouraged me to conceive, before I had duly measured the magnitude of my undertaking with the time or with the abilities which I could devote to the execution.

The volume which I now publish is more particularly intended for the use of Academical Students; and is offered to them as a guide or assistant, at that important stage of their progress when, the usual course of discipline being completed, an inquisitive mind is naturally led to review its past attainments, and to form plans for its future improvement. In the prosecution of this design, I have not aimed at the establishment of new theories; far less have I aspired to the invention of any new *organ* for the discovery of truth. My principal object is to aid my readers in unlearning the scholastic errors which, in a greater or less degree, still maintain their ground in our most celebrated seats of learning; and by subjecting to *free*, but I trust, not *sceptical* discussion, the more enlightened though discordant systems of modern Logicians, to accustom the understanding to the unfettered exercise of its native capacities. That several of the views opened in the following pages appear to myself original, and of some importance, I will not deny; but the reception these may meet with, I shall regard as a matter of comparative indifference, if my labors be found useful in training the mind to those habits of reflection on its own operations, which may enable it to superadd to the instructions of the schools, that higher education which no schools can bestow.

***Kinneil-House*, 22*d November*, 1813.**

INTRODUCTION.

PART FIRST.

Of the Nature and Object of the Philosophy of the Human Mind.

THE prejudice which is commonly entertained against metaphysical speculations, seems to arise chiefly from two causes: First, from an apprehension, that the subjects about which they are employed, are placed beyond the reach of the human faculties; and, secondly, from a belief, that these subjects have no relation to the business of life.

The frivolous and absurd discussions which abound in the writings of most metaphysical authors, afford but too many arguments in justification of these opinions;

COMMENTARIES

ON THE

CONSTITUTION OF THE UNITED STATES;

WITH

A PRELIMINARY REVIEW

OF

THE CONSTITUTIONAL HISTORY OF THE COLONIES AND STATES,

BEFORE THE ADOPTION OF THE CONSTITUTION.

BY JOSEPH STORY, LL. D.,

DANE PROFESSOR OF LAW IN HARVARD UNIVERSITY.

ABRIDGED BY THE AUTHOR,

FOR THE USE OF COLLEGES AND HIGH SCHOOLS.

"Magistratibus igitur opus est; sine quorum prudentiâ ac diligentiâ esse civitas non potest; quorumque descriptione omnis Reipublicæ moderatio continetur."
CICERO DE LEG. lib. 3. cap. 2.

"Government is a contrivance of human Wisdom to provide for human wants."
BURKE.

BOSTON:

HILLIARD, GRAY, AND COMPANY.

CAMBRIDGE:

BROWN, SHATTUCK, AND CO.

1833.

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in favour of every clause of the constitution will appear satisfactory and conclusive; and that the youth of my country will learn to venerate and admire it as the only solid foundation, on which to rest our national union, prosperity, and glory.

April, 1833.

CONVERSATIONAL

FRENCH EXERCISES;

OR,

A SELECTION OF THE BEST PHRASES

TO ENABLE STUDENTS TO

MAINTAIN A FRENCH

CONVERSATION.

100

By François M. J. SURAULT,

LATE PROFESSOR OF PHILOSOPHY IN FRANCE, OF LATIN AND FRENCH IN PARIS, AND NOW FRENCH INSTRUCTER IN HARVARD UNIVERSITY, AND IN THE ENGLISH CLASSICAL SCHOOL IN BOSTON.

BOSTON:

Published and sold by Samuel Burdett, *Foreign Bookstore, No.* 18, *Court Street*; Berard and Mondon, *New York*; Perkins, *Philadelphia*; Mary Carrol, *New Orleans.*

1836.

PREFACE.

No one conversant with the wants of those who are endeavoring to learn the French Language will deem an apology necessary for offering to the public another work intended to facilitate French Conversation. Numerous Phrase-books, it is true, have been published to promote this desirable object, but they have not answered the purpose, either because the topics introduced were not judiciously selected, or because the French has been deficient in purity from the ignorance of the compilers. It is hoped and believed that the present work will do more than has yet been done to supply the deficiency so long felt and complained of by Teachers and learners.

It was originally published in England, and consisted of English phrases chiefly translated from classic French Authors, and intended to be used as a manual of topics by the Teacher in conversing with his pupils. Several editions have been called for in England, and the Editor found it on examination so much better in the selection and treatment of topics than any he has met with, that he has thought it would be useful to render the phrases into French, by consulting, when he could, the authors from whom they were taken, and to submit it to Teachers for the use of their pupils as a conversational Phrase-book.

August 1, 1836.

FRENCH EXERCISES.

Premier Exercice.	First Exercise.
NOUS commencons maintenant nos exercices.	*We now begin our exercises.*
Nous traduisons de l'Anglais en Français.	*We translate English into French.*
L'étude des langues est très-utile.	*The study of languages is very useful.*
Nous nous proposons d'être très-studieux.	*We intend to be very studious.*
Venez me voir ce soir.	*Come and see me this evening.*
Écrivez à votre sœur.	*Write to your sister.*
Cet enfant est très-bon.	*That child is very good.*
Il étudie quatre heures par jour.	*He studies four hours a day.*
Je vous félicite sincerement.	*I sincerely congratulate you.*
Son pere et sa mère sont sortis.	*His father and mother are gone out.*
L'absurdité de cette opinion est évidente.	*The absurdity of that opinion is evident.*
Je l'aime beaucoup, car il est bien-attentif.	*I love him much, for he is very attentive.*
Sa mémoire est extraordinaire.	*His memory is extraordinary.*
Ma sœur est encore en pension.	*My sister is still at a boarding-school.*
J'ai acheté de belles gravures.	*I have bought some fine engravings.*
Nous avons bien des obligations à votre famille.	*We owe many obligations to your family*
Examinez chaque mot avec attention.	*Examine every word with attention.*
Je ne recevrai point d'excuse.	*I will receive no excuse.*
Je viendrai un autre jour.	*I will come another day.*
Ce chirurgien est habile.	*That surgeon is skilful.*
Quel prix voulez-vous me donner?	*What prize will you give me?*
J'ai lu seize pages ce matin.	*I have read sixteen pages this morning.*
Votre maison est bien-située.	*Your house is well situated.*
Cette cire n'est pas très-blanche.	*This wax is not very white.*
Cette édition est comme la première.	*That edition is like the first.*
Sa douceur est trompeuse.	*Her mildness is deceitful.*
La nouvelle tragédie a reussi.	*The new tragedy has succeeded.*
Sa voix est douce, touchante et mélodieuse.	*Her voice is sweet, moving, and melodious.*
Je suis plus haut et plus fort que vous.	*I am taller and stronger than you.*
On vit plus tranquillement à la campagne qu'à la ville.	*People live more quietly in the country than in town.*

AN

EASY GRAMMAR

OF THE

FRENCH LANGUAGE.

FOR THE USE OF

COLLEGES AND SCHOOLS:

BEING

THE FIRST ELEMENTARY WORK IN THE

COMPLETE COURSE OF FRENCH INSTRUCTION,

TO BE PUBLISHED

By FRANÇOIS M. J. SURAULT.

Late Professor of Philosophy in France, of Latin and French in Paris, and now French Instructor in Harvard University, and the English Classical School in Boston.

CAMBRIDGE:

JAMES MUNROE AND COMPANY.

Booksellers to the University.

BOSTON

134 WASHINGTON STREET.

1835.

NOTICE.

THE shortest, as well as the surest means to attain the perfection of a language, is the study of its principles after the most exact and clear grammatical rules. The French grammars generally used in the United States and in England, are not convenient for beginners on account of their obscurity and want of method. To supply this want, which, as a teacher, I every day feel, in a country, where so many persons are learning French, and whose number is increasing, I now offer the Second Edition of this grammar, the merits of which are simplicity, clearness, and precision, and its perfect conformity with the plan of the best French Grammars now used in the colleges of France.

Boston, January 1, 1835.

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FRENCH FABLES,

WITH

A KEY,

AND

A TREATISE ON PRONUNCIATION

FOR THOSE WHO BEGIN TO READ THE FRENCH LANGUAGE:

BEING

THE FOURTH ELEMENTARY WORK IN THE COMPLETE COURSE OF FRENCH INSTRUCTION

TO BE PUBLISHED

By FRANÇOIS M. J. SURAULT,

Late Professor of Philosophy in France, of Latin and French in Paris, and now French Instructor in Harvard University, and in the English Classical School in Boston

CAMBRIDGE:

JAMES MUNROE AND CO.,

BOOKSELLERS TO THE UNIVERSITY.

1834

It is obvious that a simple and easy style is the most convenient to the learner. Lafontaine is the first model of that kind. But, as his Fables are in verse, I have selected one hundred of his best, and tried to represent them in prose in all their simplicity, elegance, and purity. This translation will enable the student to read them afterwards in the original.

And to contribute more to his advantage, the beginner will find a Treatise on the French Pronunciation, which will remove many difficulties from his way in reading, an object which hitherto has not been sufficiently attended to.

Cambridge, August, 1834.

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FRENCH QUESTIONS

ON

SIR WALTER SCOTT'S

TALES OF A GRANDFATHER,

FOR THE USE OF LEARNERS

WHO ARE BEGINNING TO SPEAK THE FRENCH LANGUAGE;

BEING

THE FIFTH ELEMENTARY WORK IN THE

COMPLETE COURSE OF FRENCH

INSTRUCTION,

TO BE PUBLISHED

By FRANÇOIS M. J. SURAULT,

Late Professor of Philosophy in France, of Latin and French in Paris, and now French Instructer in Harvard University, and in the English Classical School in Boston.

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1834.

ADVERTISEMENT.

To write and translate the French Language are not considered of difficult attainment, but to speak it and to understand it when spoken are accomplishments not so generally possessed as they might be if learners were provided with suitable books. It has been the object of the writer of these French Questions to supply, in some measure, this defect, of which all who are endeavouring to acquire the language, feel the disadvantage. The numerous and interesting facts contained in the Tales of Sir Walter Scott suggest abundant topics of conversation, and the common objection of pupils "that they do not know what to talk about" will, it is hoped, be obviated by this publication. By the plan here proposed they may ascertain, without embarrassment, the question put to them by the teacher, and the labor of invention being spared them by the answer provided in the book, may direct their whole attention to the sound and structure of the language.

DIRECTIONS

FOR USING THIS WORK.

CHAPITRE Ier. PREMIERE LEÇON.

I.

1. De quel côté l'Angleterre est-elle située?

2. De quel côté se trouve l'Ecosse?

3. Quel est le plus grand royaume?

4. Qui des deux peuples possède le sol le plus fertile?

5. Où la population se trouve-t-elle plus nombreuse?

6. Quelle est la nation la plus riche, la mieux nourrie et la mieux vêtue?

II.

7. Quelle sorte de pays est l'Ecosse?

8. Ce pays montueux est-il fertile?

9 Où se trouve la fertilité du terroir Ecossais?

10. A quoi les Ecossais sont-ils accoutumés?

MANIÈRE

DE SE SERVIR DE CET OUVRAGE.

CHAPITRE I. REPONSES A LA PREMIERE LEÇON.

I.

1. L'Angleterre, par rapport à l'Ecosse, est située au sud.
   L'Angleterre, considérée par rapport à l'Ecosse, se trouve au sud.
   Elle est au sud par rapport à l'Ecosse.

2. L'Ecosse se trouve au nord de l'Angleterre.
   L'Ecosse occupe la partie Septentrionale de la Grande Bretagne.
   Elle est située au nord de cette fameuse île qu'on appele la Grande Bretagne.

3. C'est l'Angleterre sans contredit.
   C'est le royaume d'Angleterre.
   C'est celui de l'Angleterre.

4. C'est le peuple Anglais.
   C'est la nation Anglaise.
   Les Anglais en sont les seuls possesseurs.

5. En Angleterre.
   C'est dans l'Angleterre.
   C'est parmi la nation Anglaise.

6. C'est la nation Anglaise.
   Ce sont les Anglais qui jouissent de ces avantages.
   Les Anglais seuls sont doués de ces bienfaits de la nature.

II.

7. L'Ecosse est un pays montueux, marécageux et désert.
   C'est un pays couvert de collines, de marais et qui a des déserts.
   C'est une contrée montagneuse, pleine de marécages et de déserts.

8. Non il ne produit point de bled, et peut à peine fournir aux besoins des troupeaux.
   Loin de-là, il est sterile en bled, et ne saurait nourrir les bestiaux.
   Non, il ne l'est pas, car il ne donne point de bled aux hommes, ni assez de pature aux animaux.

9. Elle se trouve sur les bords des grandes rivières.
   On la trouve dans les excellentes récoltes que produisent les bords des grandes rivières.
   C'est sur les bords des rivières qui abondent en riches moissons.

10. Ils sont accoutumés à vivre d'une manière plus dure qu'on ne le fait en Angleterre.
    A une vie plus dure que les Anglais.
    A vivre plus durement que les habitans de l'Angleterre.

ELEMENTS OF RHETORIC.

COMPRISING THE SUBSTANCE OF THE ARTICLE IN THE ENCYCLOPÆDIA METROPOLITANA: WITH ADDITIONS, &c.

BY RICHARD WHATELY, D. D.
ARCHBISHOP OF DUBLIN.

"Ὁ γὰρ γνοὺς, καὶ μὴ κεφαλὴν ἔλαβεν, ἐν ἕξει τί καὶ οὐ διαφέρει."

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ELEMENTS

OF

GENERAL HISTORY,

ANCIENT AND MODERN.

BY ALEXANDER FRASER TYTLER, F. R. S. E.
Professor of History in the University of Edinburgh.

WITH A

CONTINUATION,

TERMINATING AT

THE DEMISE OF KING GEORGE III., 1,820.

BY REV. EDWARD NARES, D. D.
Professor of Modern History in the University of Oxford

TO WHICH ARE ADDED, A SUCCINCT

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WITH

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BY AN AMERICAN GENTLEMAN.

SUPPLYING IMPORTANT OMISSIONS, BRINGING DOWN THE NARRATION OF EVENTS TO THE BEGINNING OF THE PRESENT YEAR, AND CORRECTING MANY PASSAGES RELATING TO THE

HISTORY OF THIS COUNTRY.

WITH AN IMPROVED

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A COMPARATIVE VIEW OF

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AND

QUESTIONS ON EACH SECTION.

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BY AN EXPERIENCED TEACHER.

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GRAMMAR

OF THE

LATIN LANGUAGE,

FOR THE USE OF

COLLEGES AND SEMINARIES.

FROM THE GERMAN

OF

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SECOND AMERICAN,

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INTRODUCTION.

1. THE value of any science is to be estimated according to its tendency to promote improvement, either in private virtue, or in those qualities which render man extensively useful in society. Some objects of pursuit have a secondary utility; in furnishing rational amusement, which, relieving the mind at intervals from the fatigue of serious occupation, invigorates and prepares it for fresh exertion. It is the perfection of any science, to unite these advantages, to promote the advancement of public and private virtue, and to supply such a degree of amusement, as to supersede the necessity of recurring to frivolous pursuits for the sake of relaxation. Under this description falls the science of history.

2. History, says Dionysius of Halicarnassus, is "philosophy teaching by examples." The superior efficacy of example to precept is universally acknowledged. All the laws of morality and rules of conduct are verified by experience, and are constantly submitted to its test and examination. History, which adds to our own experience an immense treasure of the experience of others, furnishes innumerable proofs, by which we may verify all the precepts of morality and of prudence.

3. History, beside its general advantages, has a distinct species of utility to different men, according to their several ranks in society, and occupations in life.

4. In this country it is an indispensable duty of every man of liberal birth, to be acquainted, in a certain degree, with the science of politics; and history is the school of politics. It opens to us the springs of human affairs; the causes of the rise, grandeur, revolutions, and fall of empires; it points out the reciprocal influence of government and of national manners; it dissipates prejudices, nourishes the love of our country, and directs to the best means of its improvement; it illustrates equally the blessings of political union, and the miseries of faction; the danger, on one hand, of anarchy, and, on the other, the debasing influence of despotic power.

5. It is necessary that the study of history should be prosecuted according to a regular plan; for this science, more perhaps than any other, is liable to perversion from its proper use. With some it is no better than an idle amusement; with others it is the food of vanity; with a third class it fosters the prejudices of party, and leads to political bigotry. It is dangerous for those who, even with the best intentions, seek for historical knowledge, to pursue the study without a guide; for no science has been so little methodized. The sources of prejudice are infinite; and the mind of youth should not be left undirected amidst the erring, the partial, and contradictory representations of historians. Besides the importance of being able to discriminate truth from falsehood, the attention ought to be directed only to useful truths. Much danger arises from the perusal of memoirs, collections of anecdotes, &c.; for many of those works exhibit the most depraved pictures, weaken our confidence in virtue, and present the most unfavourable views of human nature.

PREFACE.

THE following work contains the Outlines of a Course of Lectures on General History, delivered for many years in the University of Edinburgh, and received with a portion of the public approbation amply sufficient to compensate the labours of the author. He began to compose these Elements principally with the view of furnishing an aid to students attending his Lectures; but soon conceived, that, by giving a little more amplitude to their composition, he might render the work of more general utility. As now given to the public, he would willingly flatter himself that it may be not only serviceable to youth, in furnishing a regular plan for the prosecution of this important study, but useful even to those who have acquired a competent knowledge of general history from the perusal of the works of detached historians, and who wish to methodize that knowledge, or even to refresh their memory on material facts and the order of events.

In the composition of these Elements the author has endeavoured to unite with the detail of facts, so much of reflection as to aid the mind in the formation of rational views of the causes and consequences of events, as well as of the policy of the actors; but he has anxiously guarded against that speculative refinement which has sometimes entered into works of this nature. Such works profess to exhibit the philosophy or the spirit of history, but are more adapted to display the writer's ingenuity as a theorist, or talents as a rhetorician, than to instruct the reader in the more useful knowledge of historical facts.

As the progress of the human mind forms a capital object in the study of history, the state of the arts and sciences, the religion, laws, government, and manners of nations, are material parts, even in an elementary work of this nature. The history of literature is a most important article in this study. The author has therefore endeavoured to give to each of these topics its due share of attention; and in that view they are separately treated, in distinct sections, at particular periods of time.

ALEX. FRASER TYTLER.

Edinburgh, April 1801.